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Exploring the Universe

By Dr. Franklin S. Harris Jr.

SAN ANDREAS FAULT, CALIFORNIA

The San Andreas fault is a gigantic fracture zone which varies from 3 to 6 miles in width and extends three-quarters the length of California. It runs from the Mendocino coast, ending in the south in the Gulf of California. Measurements indicate the west side is moving continuously northward at the rate of two inches a year, with a total movement over millions of years of perhaps 350 miles.

LANGUAGES OF PHYSICS PUBLICATIONS

A recent examination of the languages used for publication in physics found that 76 percent of articles were in English, 14 percent in Russian, 4 percent in French, 4 percent in German, and 2 percent in all other languages. Professor Robert T. Beyer of Brown University based his study on articles contained in *Physics Abstracts*. Of articles summarized in the Russian *Referativny Zhurnal*, English was the original language for 63 percent, Russian 24 percent, French 3 percent, German 2 percent, and other languages of the world 8 percent.

RUSSIAN RIVERS CLEARED OF ICE JAMS

Russians have conducted some interesting experiments to combat the ice-jam floods. The Northern Dvina and Onega rivers had 4,000 tons of blackening substances and chemical preparations scattered on the ice by airplanes. High spring water levels were prevented at Arkhangelsk for 6 years and navigation on the Northern Dvina began some days earlier.



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THE COVER

Cattle graze in a distant meadow as photographer Hal Rummel captures this early autumn scene near Bear Lake on the Utah-Idaho border.

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IV. A CONVERT'S TRIBUTE TO PRESIDENT DAVID O. McKAY

by F.E. Schluter
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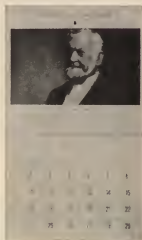
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The Church Moves On

JUNE 1965

27 Hattiesburg (Mississippi) Stake, 408th in the present roll call of church stakes, was organized under the direction of Elder Howard W. Hunter of the Council of the Twelve and Elder John Longden, Assistant to the Twelve. Elder Edwin H. White was sustained as stake president with Elders John S. Scott, II, and Vernon L. Lander as counselors. This is the third stake to be organized in Mississippi in as many months.

Elder Winfield Q. Cannon sustained as president of Los Angeles (California) Stake succeeding President Arvo Van Alstyne. His counselors are Elders Merlin W. Sant and John K. Carmack. President Cannon and Elder Sant were serving as counselors to President Van Alstyne.

After today's meetings the scheduling of quarterly stake conferences took a brief summer recess.

This day marked the 121st anniversary of the martyrdom of the Prophet Joseph Smith and the Patriarch Hyrum Smith at Carthage, Illinois.

JULY 1965

1 The First Presidency announced the appointment of members of the church building committee to serve with Chairman Mark B. Garff. The members are: Fred A. Baker, Ogden, Utah; Julian S. Cannon, Victor Laughlin, Allan M. Acomb, Emil B. Fetzer, Horace A. Christiansen, and Ray Engebretsen, all of Salt Lake City.

4 Elder D. Hatch Howard sustained as president of Bountiful East (Utah) Stake with counselors Elders James C. Ingleby and Douglas R. Grimshaw. They succeed President Rendell N. Mabey, recently called as president of the Swiss Mission. His counselors were Elders Melvin J. Hodgkinson and Duane B. Welling.

Elder D. Ross Boyack sustained as president of North Carbon (Utah) Stake with counselors Elders Stanley E. Best and John J. Nielson. They succeed President Cecil Broadbent, recently called as president of the West German Mission, and his counselors Elders Stanley R. Judd and Rex L. Christensen.

15 The annual two-day all-church golf tournament began today near Salt Lake City. The YWMIA division winners this first day were Genevieve Neuschwander, Nifty Fifty; Jean Widdeson, Novice I; and Carma Stevens, Novice II.

Miss Mary Lou Brunn of Salt Lake City was appointed secretary-treasurer of the Primary Association, replacing Mrs. Helen Beth Henriksen, who has served since October 1953.

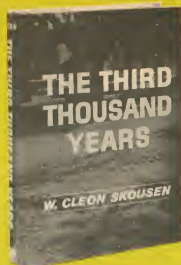
16 Victorious in this year's YMMIA all-church senior golf tourney was Gale Anderson from Tacoma Fifth Ward, Tacoma (Washington) Stake. In the junior division Steve Brinton, a teacher in Parley's Stake (Salt Lake City), gained (Continued on page 759)

GREAT MOMENTS IN MORMONDOM



The Pharaoh's daughter discovers Jochebed's son
and names him Moses

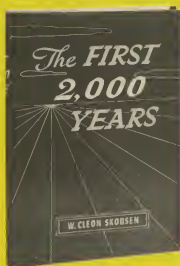
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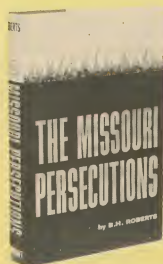


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Letters and Reports

GOLD MEDALLIONS DOT BEEHIVE STATE

In Salt Lake City, Gold Medallion awards for seven individual awards earned in YWMA activity are worn by a mother and her daughter, Mrs. Doris M. Howard and her daughter Jane Doreen both won the seventh award in the Cannon 3rd Ward, Cannon Stake, at the same time and have now earned eight individual awards.

In neighboring Murray, Karren Elaine Smith was the first winner of the Medallion in Murray 7th Ward and in Murray South Stake. She is now working on her Golden Gleaner award and is teaching the second-year Beehive class.

Farther south in Utah, Dorothy Kay McArthur of Glendale Ward, Kanab Stake, earned the Gold Medallion, kept working, and is now earning her ninth individual award.

Carol Ann Jacobsen Curtis of Salina 1st Ward, North Sevier Stake, earned the award recently. Carol Ann is a new bride, the wife of Alan Loy Curtis. She is attending Snow College, Ephraim, Utah, where she is active in drama and student affairs. She was Miss North Sevier and competed in the Miss Utah contest.



Doris and Jane



Carol Ann

Dorothy

Karren

ERA SERVES TEACHING ROLES

Although it is late at night, I must take this time to write you and tell you what a wonderful magazine the Era is. Your material is not only informative, but instructive and inspirational as well, and very valuable for my friend and me. Thank you.

Connie Red Star
Lodge Grass, Montana



EAGLES AWARDED IN SOUTHERN IDAHO

Five new Eagle Scouts in Jerome 2nd Ward, Cooding (Idaho) Stake, received the rank at a recent award evening. They are, l to r, Patrick Williams, Richard Matthews, Lynn Johnson, Lon Thompson, and Michael Thompson. A total of 58 merit badges were awarded nineteen Scouts during the Court of Honor.

FAR AWAY FROM HOME: THE ERA IS A BOND

Thank you very much for the Era. A few of the covers, such as snow scenes and the lush meadow in the spring make us a little homesick.

We have missed the Church very much during the eight months we have been in India. We usually read the Era in one day after it arrives because we are so anxious to receive any word from our wonderful church leaders.

Carol T. Spillet
Calcutta, India

MEDALLIONS GLITTER IN IDAHO

Five young women and two leaders from the small southeastern Idaho community of Rockland have received their Gold Medallions for earning seven YWMA individual awards. Rockland Ward YWMA President LeVerl Ralphs and American Falls Stake MIA counselor Judith Robinson are leaders who earned

the award. Young women include BYU sophomores Margene Kress and DeeAnn Ralphs, who is a ward YWMA counselor on the campus; Ricks College sophomores Carolyn Halling, a college ward YWMA president, and Vicki May; and Kathleen Allen, registered nurse who graduated from Ricks College in 1964 and is now attending BYU on scholarship. She was high school valedictorian and Campus Day queen at Idaho State University.

Also in eastern Idaho, Judy Morris, Arco Second Ward (Lost River Stake) was the first young woman in the ward to receive the Medallion. She has attended Ricks College and is a junior at BYU.



Margene

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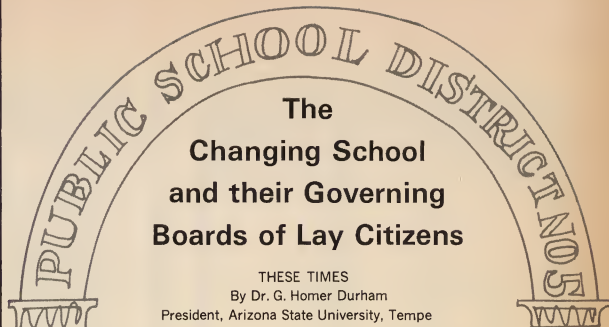
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●One of the remarkable achievements of American democracy has been the effective insulation of its school systems from organized, partisan, political control.

The words "organized," "partisan," and "political," used consecutively, were selected with purpose. The school systems *are* under *political* control. They are subject to *organized political* control. But they are not subject to *organized partisan political* control.

There is a world of difference between the organized political control of an American school district and the organized *partisan* political control of some others. The difference is that the community has, under state law, organized and provided nonpartisan school boards, elected by the people, who control public education. This is organized political control.

Most states require that school board members run for office as individuals, not as Democrats, Republicans, Catholics, Mormons, Jews, Protestants, liberals, conservatives, and so forth. Americans have always felt that public education was too important and precious to be entrusted to any organized special interest. Special interests wanting to control a school have, instead, the privilege of organizing and maintaining a school of their own, risking funds, reputation, and accreditation. Public schools present the same risks. Both kinds of schools have been successful. Both kinds have had less than success, but not often.

In the American West, com-

munity-wide pride and necessity have given broad support to public schools. In the West, nearly everyone feels pride in the public schools, feels that they are good enough for anyone. In the East, community support for public schools in some districts and areas is poor and at best mixed. Some people appear to feel that the "best" or "better" people do not attend public schools but must have the advantage of some select, private establishment. There is also some feeling that the public schools are really poor. No one with accuracy ever speaks of the American school system. Instead, accurate language refers to the American school *systems*.

In the South there have been two kinds of public schools as well as private schools. The effort to "integrate" the two kinds of public schools to meet the constitutional requirement that no state shall deprive any person of the equal protection of the laws has been a major public issue.

The nonpartisan political control of the public school district by the voice of those interested enough to vote in school board elections has brought able men and women into office. This system of control, in turn, utilizes the professional paid administrator, usually called a superintendent of schools, as the administrative means for seeing to it that educational standards are met, competent teachers employed, and the system effectively managed. The combined device of the elected, (Continued on page 754)



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The University of Utah 1965/66

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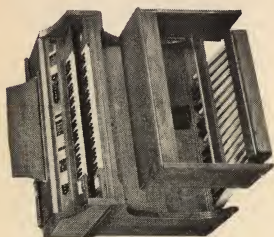
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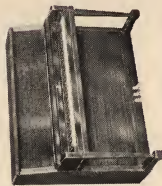
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These Times

(Continued from page 752)

lay citizen-board responsible to the community and to the ideals of education and their administrative agent, the appointed professional superintendent, has worked well. American education is deeply involved in politics: in the politics of school finance, construction, and educational objectives. But it has generally escaped involvement in organized partisan politics.

The nation's school systems are changing. As population grows and as new urban patterns replace the old red schoolhouse, school systems are inescapably thrust deeper into politics. Nonpartisan as they are, the politics of education are warm and real. Teachers' associations are especially active, from the NEA on through state affiliates. Then there are the school board associations and many other organized groups, including the P-TA. Teachers' professional associations tend to look at the legal, medical, and some other professions with some envy. Where is the lay board that fixes legal policy for the lawyer or medical policy for the physician? This question is sometimes asked by the professional teacher. Both the law and the practice of medicine involve the deepest considerations of public policy. But they do not run as deep as the issues surrounding public education. Law and medicine, when practised, fall within channels of responsibility fixed by legislation as well as the self-regulatory actions of the professions. The presence of the elected lay board, or the private board of trustees, in public and private school systems is really a great benefit to education and not a detriment to professional teachers.

School systems are dealing daily with instruments of change. Schools, among other things, exist to enable individuals to improve themselves, to change from nonreaders to readers, from nonwriters to writers, from noncalculators to calculators, from creatures with little ability to concentrate to sensible thinkers capable of problem solving, projecting their mental powers to anticipate the unexpected and to respond to the unexpected with reason, calm, and even valor.

Because school systems deal es-

entially with the challenge of improvement, of human growth and change, it is natural that teachers and pupils become involved in ideas quite different to their parents, whether in mathematics, art, or the nature of the school recreation program.

Without the elected lay boards of citizens in American public education, the development of many new ideas would be impossible. The impact of organized political control *directly* on the professional teachers would drive sensitive teachers from the classroom and provoke bitter controversy. I have friends who enjoyed the Charleston and the Waterloo when we were in high school. Their parents were horrified. Today these same formerly bouncy youths, now grandparents, look askance at the dances of current youth. April and November look at the world with different eyes. The lay school boards have to look both ways at once and *mediate*. They make mistakes. They sometimes dismiss high-minded, exuberant teachers for overindulgence in political, economic, or social opinions contrary to their own. But they do their work openly and well. Remember the excellent services rendered by your school board members, that the superintendents and teachers under their nonpartisan control may better serve your children as they return to the classroom this September.

THOUGHTS DURING SACRAMENT

BY GUIDA MAY MATHESON

*Let me be worthy of Thy gift,
Forgiveness of all sin.
I must be free from any taint
If I would enter in*

*And spend eternity with Thee
In Thy celestial home
With dear, departed loved ones
To greet me as I come.*

*My gratitude should know no
bounds
For life's blood shed for me.
We little know nor realize
How great Thy pain could be.*

*As I renew my covenants
My heart is filled with love.
O would that I might worthy be
To thank Thee up above!*



"To create the love of music in a child ...is an artist's finest reward!"

No artist is better qualified to speak such words than Carmen Dragon, conductor of the Standard School Broadcast, heard by millions of children in their classrooms, and adults at home.

"What a thrill," says Dorothy Warenskold, "to open a world of music to children" . . . "It is a privilege to share in this creative work," says Paulena Carter . . . "The child with a love of music grows into a richer person," says Norma Zimmer.

For these stars of opera, concert, radio and television, as for many others, the Standard School Broadcast helped to start their present successful careers.

These distinguished artists are only a few of hundreds who have made this unique program, from opera to folk music to symphony to jazz, an American educational asset. They gladly take time to perform with Standard Oil because . . . "To create the love of music in a child is an artist's finest reward."

"We Are Americans," the 38th Standard School Broadcast radio series, begins Thursday, October 21, 1965. Please consult local papers for time and station.



Just as they learn the appreciation of music, young people also learn that the man at the Sign of the Chevron means friendly service to the family car.

*The Chevron—
Sign of excellence*



STANDARD OIL COMPANY OF CALIFORNIA



Six (6) Small

The Power & Authority

● There is nothing in the gospel of Jesus Christ, as taught by the restored Church, of which any man need be ashamed. We may look at it from any standpoint—the standpoint of present needs, the benefits that it gives to us daily and the character which it establishes among its members; or we may take it from the standpoint of the hope of future existence and the teachings of God, of the Christ, and of eternal life. From any standpoint there is nothing of which the members of the Church need be ashamed. On the contrary, if we examine the principles in an unprejudiced manner, we shall be forced to the conclusion that Mormonism has everything of which to be humbly proud.

The Gospel . . . from any standpoint

● Priesthood is the power and authority inherent in the Godhead. In man it is always a delegated authority; it cannot be assumed with efficacy.

Priesthood means service. This is true even at its divine source, as we may infer from the sublime declaration: “. . . this is my work and my glory—to bring to pass the immortality and eternal life of man.” (Moses 1:39.) Emanating from Deity is the service that leads to the redemption of God's children.

Whenever the priesthood is delegated to man, it is conferred upon him not as a personal distinction, although it becomes such as he honors it, but as authority to represent Deity and an obligation to assist the Lord in bringing to pass the immortality and eternal life of man.

When a citizen is called to represent his government in a foreign nation either as consul, minister, or ambassador, he goes to his post not only cognizant of his responsibility as a representative of

his people, but also aware of certain duties incumbent upon him as they pertain to the office to which he has been appointed.

So it is with any man called to a position in The Church of Jesus Christ of Latter-day Saints. He not only should be cognizant of the power which he holds as a representative of Christ, but he also should see clearly what duties he has to perform in order to discharge the trust imposed in him.

Latter-day Saints . . . as a Beacon

● The sexual impurity of the world today is a result of the loss of true manhood through indulgence. Unchaste thoughts have bred unchaste words, and unchaste words, unchaste acts. In the teachings of the Church, next to the crime of murder comes that of adultery and sexual unchastity. If the Latter-day Saints remain true to their belief in chastity and develop true manhood through practising self-control in other ways, they will stand as a beacon light whose rays will penetrate a sin-stained world.

Essays

A Child . . . his Family and Home

● The family gives to the child his name and standing in the community. A child wants his family to be as good as those of his friends. He wants to be able to point with pride to his father and to find an inspiration always as he thinks of his mother. It is a mother's duty so to live that her children will associate with her everything that is beautiful, sweet, and pure. And the father should so live that the child, emulating his example, will be a good citizen and, in the Church, a true Latter-day Saint.

A child has the right to feel that in his home he has a place of refuge, a place of protection from the dangers and evils of the outside world. Family unity and integrity are necessary to supply this need.

Your family hours together on home evenings help build the strength of the home.

A Practical Principle & Teaching


● One of the most practical teachings of the Church is the principle of the Word of Wisdom, section 89 of the Doctrine and Covenants. Daily practice in keeping this commandment will do more in the development of true moral manhood than anything else I know. It is true, it deals principally with the appetite; but you show me a man who has complete control over his appetite, who can resist all temptations to indulge in tea, coffee, tobacco, or whisky, and I will show you a man who has likewise developed power to control his passions and desires. On the other hand, a man who indulges his appetites, either secretly or otherwise, has a weakened manhood that will not serve him when he is tempted to indulge his passions.

The Existence of . . . God

● No man can accept the resurrection and be consistent in his belief without accepting also the existence of a Personal God. Through the resurrection Christ conquered death and became an immortal soul. "My Lord and my God" (John 20:28) was not merely an idle exclamation of Thomas when he beheld his Risen Lord. The Being before him was his God. Once we accept Christ as divine, it is easy to visualize his Father as being just as personal as he, for, said Jesus, "... he that hath seen me hath seen the Father; . . ." (*Ibid.*; 14:9.)

Inseparable with the ideal of a divine, personal Being is the acceptance of him as the Creator of the world. True Christianity does not look upon the universe as the result of mere interaction of matter and motion, of law and force, but on the contrary, it regards all creation as the product of a Divine Intelligence.





Use of Cola Drinks and Playing Games of Chance

YOUR QUES- TION

ANSWERED BY
**JOSEPH
FIELDING
SMITH**
PRESIDENT OF
THE COUNCIL
OF THE TWELVE

QUESTION: *"Please enlighten me in relation to the use of cola drinks and the playing of bingo games at parties given by members of the Church. Our neighborhood is starting a group of wives who will play once a month, and each person will bring one small item to be played for. I do not like to go and would like to know our policy in relation to such gatherings or groups."*

ANSWER: Time is precious and should be occupied in some useful pursuit or study in which the mind may be enlightened and spirituality increased. While there is no objection to the brethren and sisters meeting together from time to time to engage in some relaxation, the devoting of the time to some foolish practice as the playing of cards or games of chance is contrary to the spirit and teachings of the gospel of Jesus Christ.

I was definitely informed by a chemist that the cola drinks are just as harmful as tea or coffee, and his advice was to leave all such substances alone.

Bingo, if I understand correctly, is a mild game of chance. How much better it would be if when a group of members of the Church comes together for some relaxation their time could be spent in a discussion of some of the vital principles of the gospel of Jesus Christ or listening to some historical narration pertaining to the history of the Church or a remarkable experience that would be faith-promoting as well as interesting to all who are assembled. There are so many ways in which groups, when they come together, might be entertained and at the same time edified by the relating of some remarkable incident particularly in connection with the preaching of the gospel, the establishing of pioneer communities, and a thousand other things that would be faith-promoting.

The Old Testament, the Book of Mormon, and even the history of the Church are replete with faith-promoting incidents that should never be forgotten and which never grow old by repetition. The Lord has commanded members of the Church to improve their minds by study and by faith, and the ancient prophets have predicted a glorious day to come before the second advent of the Son of God, a day when, as it is written, the Lord will make a new covenant with the house of Israel:

"And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more." (Jer. 31:34.)

What a glorious day this will be. Moreover, that day, according to the revelation of the Lord, is near at hand. It is written:

"Verily, I say unto you, this generation, in which these things shall be shown forth, shall not pass away until all I have told you shall be fulfilled." (Joseph Smith 1:34.)

Every parent and teacher of youth in the Church should read this provocative and vital message!

Immodest and inappropriate dress, early and steady dating, one-partner-all-evening dancing—these are primary evils, contributing to the breakdown in the morals of today's youth. In this talk an Apostle frankly discusses these serious and growing problems and tells what should be done about them as he issues a challenge to . . .

Save the Youth of Zion

BY ELDER SPENCER W. KIMBALL
OF THE COUNCIL OF THE TWELVE
ADDRESS DELIVERED AT 1965 MIA JUNE CONFERENCE

● I congratulate you on your calls from the Lord to the high posts which you occupy. What nobler, more challenging one could come to anyone! The destiny of young folks has been placed in your hands. Your presence here today bespeaks your interest in them and your willingness to give yourselves generously to the cause of Zion's youth.

I salute you—the trainers of minds—the stabilizers of emotions—the guardians of morals—the builders of character—the saviors of youth.

There are many subjects we could consider today. As requested by the MIA executives, I shall concentrate on the social behavior of the youth through the teen years.

I am convinced that the dress of our young people is one factor leading to numerous other problems and contributes to early dating

and other ruinous social practices.

I am sure little girls should wear little dresses. Little boys should not be pushed toward social life with sports clothes. Mothers are not kind to little ladies to permit or encourage for them high heels or makeup or tight, short, grown-up dresses, or bold and eccentric hairdos.

Maybe the girl who uses these means to attract is insecure: perhaps she feels she has no personal charm to attract and must resort to these superficial things to get attention. She should be encouraged to use other means at her command like her kindness, thoughtfulness, her grades and her brilliance, her personality and her inner charm. Certainly, she cannot

hope to attract quality young men with these extreme styles. Boys might develop interest in her in spite of her eccentricities but not





likely because of them. Boys seldom criticize a girl for using too little makeup. Sometimes they say, "She's a nice girl, but I wish she'd dress up, and she uses too much makeup." To be overdressed, to be gaudily dressed, to be dressed to look sexy, to be overdecorated is bad taste, to say the least. The young woman is smart who can don just enough powder and lipstick to convince the fellows it isn't makeup at all, but the "real you."

Perhaps there is no transgression in painted eyelids or dangling earrings or fancy hairdos, but surely all these eccentricities and extremes betray character. Her life is open like a book, and people read it. There may be no harm in the style itself, but it may indicate some weakness, some insecurity, some unsureness.

Young men should keep their faces shaved, their hair combed, their haircuts reasonably conservative, their nails cleaned. Overtight, suggestive pants brand young men as vulgar. Young people can be smart and

personable, dignified and attractive by finding an area somewhere less than the extremes and still in good style.

Employers and other people generally would look askance and with some degree of caution at the boy or girl who insists on forcing the styles into eccentric patterns. A low-necked dress, an extreme swimsuit, especially out of water, a very short skirt, slacks out in public, pedal pushers and shorts at the store may not be sin, but they tell a story of poor grooming and distorted attitudes and lack of personal pride.

There may be nothing wrong with an extreme crew cut or a beard or for one to cover his forehead "Beatle" style and let the hair grow long all around, but he is opening his book for the world to read, and employers and other thoughtful people may bypass the eccentric and the extremist in his distortion and abnormalities to find those who are stylish in moderation and who are dignified, for here is an indication of depth and width and strength and

dignity and growing power.

Our young people should know also that it is hard for them to hide their upbringing, their inner thoughts, their weaknesses. There is nothing criminal about grammatical errors or careless speech or even slang. But such do reveal the character of the user and reflect upon his home life. It may be an unwarranted and weak demand for attention which one feels powerless to stir otherwise. The chewing of gum in public certainly gives no suggestion of culture or refinement and certainly will not build confidence in or esteem for the one who indulges. Inappropriate clothes, extreme makeup, fantastic hairdos, gum chewing, slang, ugly speech, bad table manners, and other such irregularities brand the individual at once as weak, uncouth, cheap or careless, and thoughtless, and his family is judged by his weaknesses. Such expressions open wide the book of one's life for both friend and foe to read. It is doubtful if one ever gains advantage through such lapses either in employment, in business, in social life, or otherwise.

We, the Latter-day Saints, should be most personable. We should be dignified. We should be pleasing and attractive. We should lead the world in all noble pursuits, in all worthwhile accomplishments, in all service, in personableness. If parents, church leaders, and community folks unite in developing patterns of behavior, we can lead the world, for we are taught "light and truth." And we can change community patterns.

The period of the teens stands out as a challenging period of life. It is a time of growth, development, transformation. It is a time when youth may find themselves. It is a time of dreams and their fulfillment.

The little booklet *Highways of Happiness* gives this:

"A wise old man, who had lived buoyantly through fourscore years, was asked, 'Which is the happiest season of life?' He replied, thoughtfully, 'When spring comes, and in the soft air the buds are breaking on the trees, and they are covered with blossoms, I think, how beautiful is Spring! And when the summer comes, and covers the trees and bushes with heavy foliage, and singing birds mingle with the branches, I think, how beautiful is Summer! When autumn loads them with golden fruit, and their leaves bear the gorgeous tint of frost, I think, how beautiful is Autumn! And when it is sore winter, and there

is neither foliage nor fruit, then when I look up through the leafless branches and see, as I can see in no other season, the shining stars of heaven, I think, how beautiful is the Winter of life!"

MIA workers, you are greatly privileged to receive these young sons and daughters of God in their formative years, in the springtime of their lives. Your responsibility has high tonnage. You must not fail.

Life is like a flower—a little swelling, and then the maturing bud, rich in color, perfect in symmetry, lovely to behold, and finally the rich full-blown flower.

How joyous it is to work with the youth!

Your opportunity is one of planting seeds and then cultivating. No amount of hoeing, cultivating, and praying can bring a harvest if there has been no planting.

If buds are plucked too young, they never flower nor reach their mature blossoming.

There is a time for all things. In Ecclesiastes we read:

"To everything there is a season, and a time to every purpose under the heaven:

"A time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted; . . .

"A time to weep, and a time to laugh; a time to mourn, and a time to dance; . . .

" . . . a time to embrace, and a time to refrain from embracing; . . .

" . . . a time to keep silence, and a time to speak;" (Eccles. 3:1-7.)

Infancy is the time to be nursed and nourished. Childhood is the time for training, freedom, and fun along with the learning process. Early teenage is a time for growth, a time for developing, a time for learning, a time for self-discipline and training.

I saw a Gold and Green Ball for juniors in one stake. The twelve- and thirteen-year-olds were dressed like society models. The girls had corsages, late-style party dresses, permanents, and all the social equipment. Thirteen little boys had brought, in the finest style, thirteen little girls. These dates were thought to be socially quite proper in every respect. But what a travesty! Little girls who should have been snuggled in bed with their dolls were here with boys who should have their overall pockets crammed full of toads and strings and knives and things.



“I love the youth, I have confidence in them, I believe in them, . . . they can soar to great heights of accomplishment.”

In high school days it is natural and normal for the young man's fancy to turn to young women, and young girls to turn their eyes toward handsome young men.

But the need of the hour is for control. One's wants and urges and passions need the controls of bridle and harness. There are yet many years ahead for serious courtship and marriage.

Early dating—especially early steady dating—brings numerous problems—much heartache and numerous disasters. The early date oftentimes develops into the steady date; the steady date frequently brings on early marriages, of which there are hundreds of thousands with sixteen- and seventeen-year-old brides; early marriages often end in disillusionment, frustration, and divorce with broken homes and scarred lives. Far more high school marriages end in divorces than marriages of more mature young people.

Dating and especially steady dating in the early teens is most hazardous. It distorts the whole picture of life. It deprives the youth of worthwhile and rich experiences; it limits friendships; it reduces the acquaintance which can be so valuable in selecting a partner for time and eternity.

Steady dating is the source of much evil. The casual relationship grows rapidly into intimacies, develops heavy temptations, and stirs passions far beyond the ability of most young people to cope with. Nearly forty percent of our unwed mothers are between fifteen and nineteen years of age. Even our finest young people will find difficulty in withstanding for a long period the temptations of the intimate, frequent association. And the best young men and women may be overwhelmed and led down the path of the sins of necking, petting, fornication, and other detestable and loathsome pervasions and practices.

To speed up the physical process of maturity by

early steady dating is like forcing a rose from a bud or eating fruit before it is ripe. The mother who thinks it “cute” to permit her little girl makeup, high heels, fancy hairdos is asking for trouble. Those parents who permit or encourage early social activities are unwittingly begging for sorrows and heartbreaks.

Mothers often fear spinsterhood for their teenage daughters who are not immediately overpopular. Their every push is likely to bring them sorrow and tears. Only this week a boy and girl who had fallen deeply into sin and narrowly missed major disaster admitted two and one-half years of steady dating begun when they were fourteen.

One woman asks the question: “How can a little girl return to her sandbox after she has had part in the glistening spectacle of the baton-twirling group in the parade and at the ball game where she was cutely costumed by her thoughtless mother in sleeveless, low-cut tops and chorus-girls’ shorts glittering with sequins?” The loud applause of the spectators pushed this sweet little girl into young womanhood against her will. Will she return to her dolls? Some mothers with a selfish pride crowd their little ones onto stage, screen, and before banquet groups. Why?

To please the child? All these superficialities seem to contribute toward the sadness and sorrows of broken lives.

Two young people sat in my home. They had committed the terrible sexual impropriety called fornication. “How

is the Church failing?” I asked.

“It is not failing,” they said. “It is the young people who fail to take note and govern their lives accordingly.”

“What should I teach and preach to protect the youth of Zion?” I asked.

“We date too early,” they responded. “We dance all evening with one” (Continued on page 800)



● On September 8, 1873, at Huntsville, Weber County, Utah, almost a century ago—ninety-two years to be exact—a son was born to Jennette Evans McKay, the third child in a family of ten. Honoring this boy's father and paternal mother, his parents named him David Oman McKay—a name now known far and near, wherever the restored gospel of Jesus Christ has touched the hearts of men.

In 1856, when David O. McKay's father was twelve years of age, he and his brother and three sisters set sail with their parents, William and Hellen (or Ellen) Oman McKay, from their home town, Caithness, Scotland, in a company of 764 Saints for their Zion in the Rocky Mountains, six thousand miles westward. During their forty-one days upon the Atlantic Ocean in a sailing vessel, they were often tossed about mercilessly by frequent storms and high seas. After landing at Castle Garden, New York, they made their way westward thirteen hundred miles to Iowa City, Iowa—one of the assembling places for the Rockies.

Finally, on June 13, 1859, at Florence, Nebraska, although poorly equipped for a testing thousand miles journey, the McKay's set out under Captain James S. Brown in a large company of 553 pioneers—men, women, and children. The fifty-nine outfits were soon strung out for a mile or more along the trail.

On the evening of August 29, 1859, William McKay and his family pulled into the Great Salt Lake Valley. Staying here only briefly, they journeyed forty miles northward and built a pioneer home in Ogden, Utah.

In the summer of 1867, six years before the birth of David O. McKay and two years prior to the coming of the railroad into the Rocky Mountains, David McKay, now twenty-five years of age, took Jennette Evans McKay, his sixteen-year-old "dark-brown-eyed Welsh bride," eastward twelve miles up the scenic Ogden River Canyon, and they made their home in Huntsville. Here in a log cabin that stood immediately west of the present McKay home, David and Jennette began a life of sincere and happy companionship. Six years later in a new home, now included in the enlarged McKay dwelling, Jennette gave birth to her third child, a son, David O. McKay.

Back in the rendezvous days of Peter Skeen Ogden, Jim Bridger, William Ashley, and scores of other trappers, traders, and explorers of the Rockies—thirty or forty years before Captain Jefferson Hunt of the Mormon Battalion founded Huntsville—this picturesque mountain valley, famed for its crystal streams and luxuriant feed grounds, was known throughout the West as "Ogden Hole."

Since the days of Captain Hunt, three thriving villages—Huntsville, Eden, and Liberty—have sprung up in this large valley.

In the early "seventies," President Brigham Young

visited the Saints in Huntsville and vicinity, and while giving instructions, he declared, according to a McKay journal, "This is an ideal place to rear Latter-day Saints!"

Accepting wholeheartedly the President's counsel as the word of the Lord to them, David and his wife brought forth a large family—four sons and six daughters, eight of whom they raised to maturity—exemplary Latter-day Saints.

The church records show that David McKay, father of David O. McKay, served twenty-two years as a bishop—two years at Eden and twenty at Huntsville. He then became a high councilman until he was ordained patriarch of Weber Stake.

The children and grandchildren to the third and fourth generation of David McKay prove from their works that they wholeheartedly accept the words of the Savior, "... blessed are they who shall seek to bring forth my Zion at that day, for they shall have the gift and power of the Holy Ghost ... and whoso shall publish peace, yea, tidings of great joy, *how beautiful upon the mountain shall they be.*" (1 Nephi 13:37. Italics added.)

Believing that his mother was truly "beautiful upon the mountain," President McKay in an editorial wrote, "I cannot think of a womanly virtue that my mother did not possess. . . . She was beautiful and dignified." And "to make home the most pleasant place in the world for her husband and children was her constant aim, which she achieved naturally and supremely." (The Improvement Era, May 1958, p. 303.)

When David, the first son of this "wonderful mother," reached the age of twelve years, the Patriarch to the Church laid his hands upon his head, declaring prophetically:

"The eye of the Lord is upon you. . . .

"At an early date you must be prepared for a responsible position. . . .

"You shall see much of the world."

You shall "assist in gathering scattered Israel."

"It shall be your lot to sit in council with your brethren."

You shall "preside among the people."

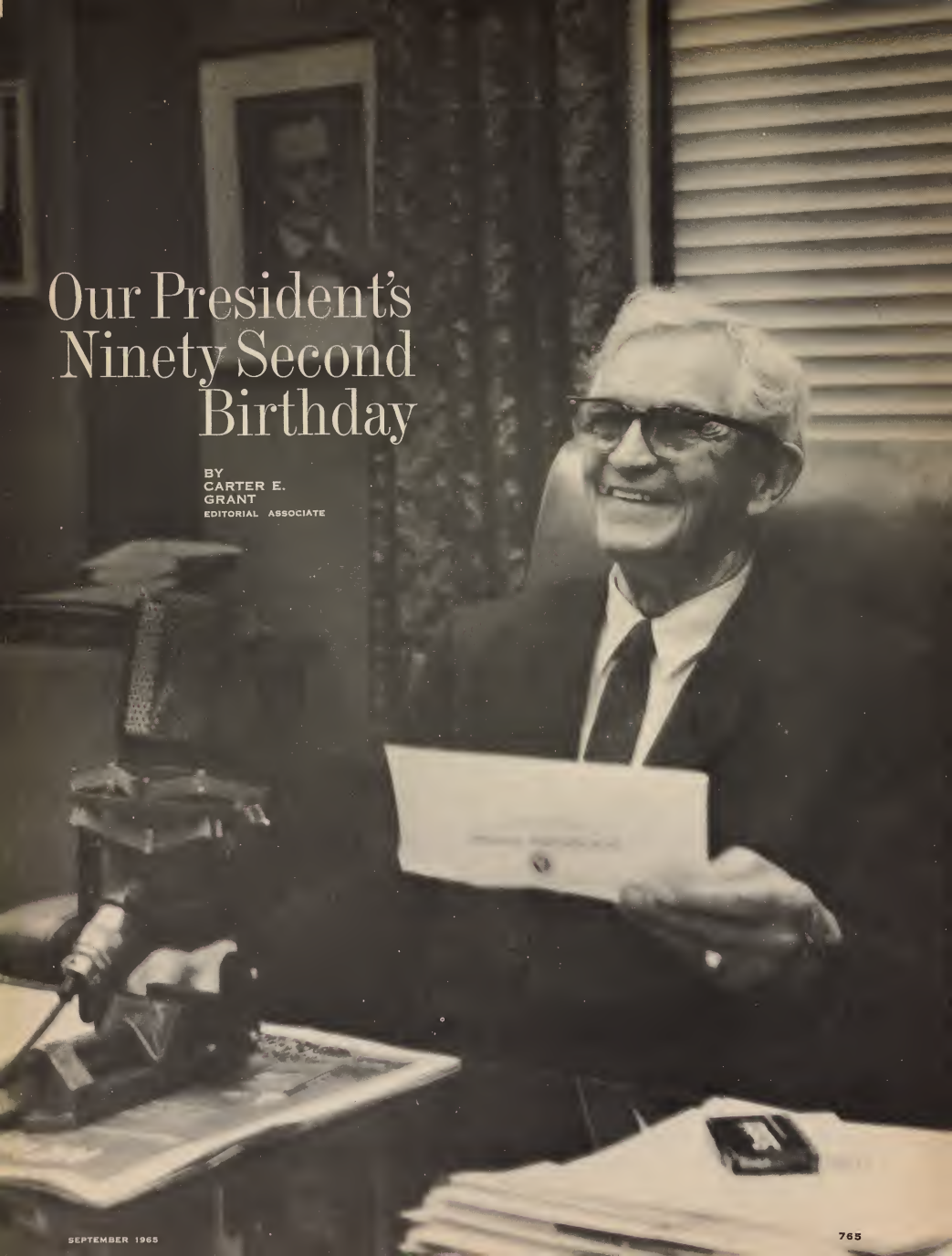
Twelve years from this blessing, this young man was presiding over the Glasgow conference in Scotland—the same district over which his father presided some twenty years previously.

While upon his mission Elder McKay received enough sacred experiences to prove to him that "the eye of the Lord" was truly upon him. Years later in general conference, President McKay told about a remarkable conference with the elders in Scotland, presided over by James L. McMurrin of the First Council of the Seventy.

"I remember as if it were yesterday," he testified,

Our President's Ninety Second Birthday

BY
CARTER E.
GRANT
EDITORIAL ASSOCIATE



"the intensity of the inspiration of that occasion. Everybody felt the rich outpouring of the Spirit of the Lord. All present were truly of one heart and one mind. Never before had I experienced such an emotion. It was a manifestation for which as, a doubting youth, I had secretly prayed most earnestly on hillside and in meadow. It was an assurance to me that sincere prayer is answered 'sometime, somewhere.'"

The Holy Ghost, he testified, was poured out upon the elders until "tears were flowing down their cheeks . . . not in sorrow or grief, but as an expression of the overflowing Spirit. . . ." One elder while bearing testimony declared, "Brethren, there are angels in this room!"

To this, President McMurrin arose, testifying, "Yes, brethren, there are angels in this room!" Then turning to Elder McKay, he spoke prophetically, "Let me say to you, Brother David, Satan hath desired you that he might sift you as wheat, but God is mindful of you. . . . If you will keep the faith, you will yet sit in the leading councils of the Church."

After President McKay had revealed this testimony concerning his own future life, he declared humbly, "With the resolve then and there to keep the faith, there was born a desire to be of service to my fellow men, and with it a realization, a glimpse at least, of what I owed to the elder who first carried the message of the restored gospel to my grandfather and grandmother who had accepted the message years before in the north of Scotland and in South Wales." (*Cherished Experiences*, p. 13-14.)

"You shall see much of the world," the voice of the Lord had declared through his Patriarch. It is very likely that no other member of the Authorities of this Church has seen more of this world and its people than President McKay.

Again, "You shall sit in the leading councils of the Church," and you shall "preside among the brethren."

On April 9, 1906, at thirty-two years of age, David O. McKay was ordained an Apostle in Christ's restored Church. Other appointments followed. He became Second Counselor to President Heber J. Grant, October 6, 1934; Second Counselor to President George Albert Smith, May 24, 1945; he was set apart, October 5, 1950, as the President of the Quorum of the Twelve Apostles; and on April 9, 1951, he was sustained as the President of The Church of Jesus Christ of Latter-day Saints. He has now been one of the General Authorities of the Church for more than fifty-nine years.

"My beloved fellow workers, brethren, and sisters," began David O. McKay after being sustained President of the Church, "I wish it were within my power of expression to let you know just what my true feelings are on this momentous occasion. I would wish that

you might look into my heart and see there for yourselves just what those feelings are. . . . No one can preside over this Church without first being in tune with the head of the Church. . . . Without his divine guidance and constant inspiration we cannot succeed. With his guidance, with his inspiration, we cannot fail. . . . I pledge to you that I shall do my best so to live as to merit the companionship of the Holy Spirit." (*Gospel Ideals*, pp. 261-263.)

Referring to these divine men who keep themselves "in tune with the head of the Church," Joseph Smith declared: "Every man who has a calling to administer to the inhabitants of the world was ordained to that very purpose in the Grand Council of heaven before the world was. I suppose that I was ordained to this very office." (To be President of The Church of Jesus Christ of Latter-day Saints. *DHC* 6, 364.)

Father Abraham records in his Book of Remembrance that he was carried away in vision and stood among God's spirit children awaiting the time when they would come to this earth and receive mortal bodies. He observed that "among these there were many of the noble . . . ones," of whom God declared, "These I will make my rulers." He then addressed Abraham saying, ". . . thou art one of them; thou wast chosen before thou wast born." (*Abr.* 3:22-23.)

To the righteous of this earth, the Lord declared to Joseph Smith that blessed are those ". . . who overcome by faith, and are sealed by the Holy Spirit of promise, which the Father sheds forth upon all those who are just and true.

"They are they who are of the church of the First-born."

And when these righteous servants of God return for their reward, the promise is that they shall "dwell in the presence of God and his Christ forever and ever." (*D&C* 76:53-62.)

For over sixty-four years, Emma Ray Riggs McKay has stood devotedly by the side of her honored companion. And even prior to his departing for his mission August 7, 1897, and also while he was a member of the University of Utah football team as well as valedictorian of his graduation class, Emma Ray was proud to have him as her friend. While Elder McKay was in Scotland, she was graduated from the university with special attainments in music—an accomplishment of inestimable value to her ward, stake, and growing family.

With the coming of the eighth day of September, bringing with it the ninety-second birthday of our prophet, seer, and revelator, the faithful members of The Church of Jesus Christ of Latter-day Saints throughout the world loyally express to their ninth President and to his lovely wife—the mother of their seven children—their sincere esteem and devotion.



A Man with a Secret

BY NORMAN VINCENT PEALE

● The last time I saw David O. McKay, I took away with me one overwhelming impression. I suppose this spiritual leader of two-and-a-half million people might have affected me in many ways. Wise, saintly, humble, witty—these are words often used about the President of the Mormon Church. But I carried away with me above all a warm affection for a man who has a tremendous zest for life.

This quality is a great one in any man, but I was particularly moved because, at the time, President McKay was ninety-one years old. His delight in things bubbled over in his laughter, his optimism, his

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President and Sister McKay

warm and ready smile, and especially in the prayer with which our visit ended. As I stood up to leave his office in Salt Lake City, he slipped his arm through mine and, in fatherly tones, voiced what I can only call a hymn of thanks—for human friendship, for the saving love of Christ, for the privilege of being his disciples.

Later when my wife Ruth and I were talking about our visit with the Mormon leader, I said, "You know, I think he is one of the happiest men I've ever met."

Ruth was intrigued. "A man of his age and responsibilities must have some kind of secret behind his vitality."

His secret! What a wonderful thing it would be if there were such a secret, and all of us could discover and use it to make our lives the joyous walk with God that his has been. I thought over what I knew of the man for a clue to this quality. I remember his secretary, Miss Clare Middlemiss, saying that in the twenty-nine years she'd worked at his elbow, she had never heard a cross word.

And I recalled a heart-stopping moment a few months before when, as President McKay mounted the platform to address a group, he tripped on the stairs. There was a gasp from the people. But he stood up and faced the audience with that irrepressible smile. "It's awful to grow old," he said ruefully, "but I prefer it to the alternative."

When I returned to New York, I called several of my Mormon friends and told them I was interested in learning more about their leader. In a matter of days my desk was piled high with copies of President

McKay's speeches, books written about him, letters from people who knew him—and a picture of the man was forming before me.

David O. McKay was born in Huntsville, Utah, on September 8, 1873, the eldest son of ten children of pioneer parents. His life followed the traditional Mormon pattern: hard work, a home built around religious faith, a period of missionary work abroad, then the beginning of a teaching career which led him to the very top position in his Church.

It was the little glimpses, though, more than the broad outlines, which revealed the quality of the man.

On one occasion President McKay was walking into an auditorium to conduct a service when an eager-faced girl of eight or nine pressed through the crowd and asked for his autograph. He started to oblige, but there was an interruption, and when he turned to find her she was gone.

Now, it might have seemed a small matter, but not to President McKay. Shunting aside questions about his talk, he said to those around him, "I've got to find that little girl." Nor would he turn to matters of business until she was found and he had signed her program.

Examples of this kind of caring for other people are especially frequent among his own family. His son Llewelyn, today a professor at the University of Utah, admits that if any of the seven McKay children were on the rebellious side, he was the one. Llewelyn remembers the time as a teenager when he came home from the store one day bringing the wrench he had been sent to purchase, plus a wide grin.

"The store clerk was so dumb he gave me five dollars extra in change," Llewelyn told his father elatedly.

David O. McKay studied his son for a moment. "They won't miss it, Dad," Llewelyn continued more defensively. "That store makes all kinds of money."

"You are probably right; the store may not miss that five dollars," his father said. "But if the clerk has to make it up from the salary on which he's supporting a family, he will miss the five dollars, won't he, Son?"

The boy nodded reluctantly.

"But let us suppose that the clerk is not held responsible," he continued. "Let us suppose that no one knows that you have the five dollars. *You* know. And you know it does not belong to you." There was a long pause. "It's up to you, Son, to decide what is the right thing to do."

Llewelyn returned the five dollars the next day. His father could have made it a cut-and-dried matter of law, but instead he chose to respect the young personality before him, to give him principle to go on but not a command, to make the decision his.

Indeed, thinking over what I had read and observed of this man, it seemed to me that this consideration for other people shone through everything he did, whether he was dealing with his son or a small girl he'd never seen. I wondered if perhaps that was a clue to the joy he so evidently found in life.

Llewelyn wrote that nowhere is the esteem in which his father holds other people more evident than in his treatment of Mrs. McKay. After sixty-four years of marriage, President McKay still rises when she enters the room, and recently in a pouring rain he was seen holding the car door open for her, his shock of white hair blowing in the storm.

Such concern extends to the very animals of the household. One night while he was away on a trip, the family was wakened in the middle of the night by a telegram. Frightened, they tore open the envelope. The message read, "Water Caesar." Caesar was their boar pig, and in his hotel room hundreds of miles away, President McKay's training as a farm boy kept him from sleeping for fear the animal had been neglected.

And then one day, in a speech by the beloved churchman, I found the answer to my question: four lines of a poem by Edwin Markham that President McKay long ago committed to memory as a guide for everyday living.

*There is a destiny which makes us brothers;
None lives to self alone;
All that we send into the lives of others
Comes back into our own.*

All that we send! If what went out from David O. McKay into other lives was concern and respect and love, what wonder that joy and peace and affection come back! It reminded me of an episode which became something of a *cause célèbre* in Salt Lake City two or three years ago. Each year on July 24, the city stages a great parade in memory of the coming of the first pioneers to the Salt Lake Valley on that day in 1847. This particular year, though, something happened which set tongues wagging: for the first time girls in bathing suits appeared on several floats. A group of starchier church people called on the President to protest.

But the saintly gentleman closed the discussion with a comment which sums up perfectly the principle I am referring to. "I didn't see anything in that parade," he said, "which was not beautiful."

Isn't this what all of us see in the world around us: not what it is, but what we are? Looking for the good, the worthwhile, the beautiful in others, David O. McKay finds it there. This is what makes life so good for him at ninety-one—and the secret will work at any age.

BOY ALONE BY CHRISTIE LUND COLES



*Sitting alone beside the autumn stream,
Summer dreams quiet in your lupine eyes.
What are your thoughts born of loneliness,
That casts its shadow where lost summer lies?*

*Is your hunger one for laughter and for sound?
For April's brief, bright frivolity?
Is your sadness part of this gray afternoon,
Proclaiming the season's stark finality?*

*Do not be sad, absorb the moment's peace,
The beauty of the day, the quietness,
For in the years to come you must find friend,
And gentle solace in your loneliness.*

*You must find a buffer for man's noisiness,
And for each day's dark vicissitude.
Small boy, sitting beside the humming stream,
Think upon silence as both kind and good.*

CHEATING

Over a ten-year period the author made extensive studies of cheating in college and discovered the shocking fact that a large proportion of 6,000 students studied say they do not judge cheating to be sinful or immoral. Their attitude, he declares, is the result of "a social system in which right and wrong have not been clearly defined and in which loyalties are divided." Here is an analysis of and a suggested solution to this knotty problem.

BY WILFORD E. SMITH, PH.D.
PROFESSOR OF SOCIOLOGY, BYU

●Perhaps in the wake of the exposure of cheating in some educational institutions, it would be wise for all of us to reevaluate our own personal ideas on morality and honor and the help or hindrance we provide for our youth as they strive for self-respect and achievement. Our youth on the whole are very idealistic. If some of them are floundering, it isn't because anything was wrong with them at birth. Their problems, in the words of Earl Kelley, are "... the product of the life they have led in an adult-managed world."¹

We put so much emphasis on "success" that students who don't win are sometimes crushed by their failure. Many students think they must cheat to succeed, to avoid such destruction. They feel that our culture cares more about failure than about cheating. Wanting to be accepted, our youth will sometimes choose what seems to them to be the lesser of two evils, cheating rather than failure.

In an extensive study of attitudes toward cheating of thousands of students at Brooklyn College, C. I. Glicksberg concluded that strong competitive pressures for good grades encouraged students to cheat.

Students asked why cheating should be so widely accepted in the world and so condemned in the universities. They denounced cheating, however, and pleaded for a system of rewards which would provide incentives for goodness and knowledge rather than simply for grades. They claimed they wanted to be honorable but couldn't afford what they regarded as a luxury in the "dog-eat-dog" setting of a large university where their academic records were so important in determining which doors of opportunity would be open to them in the future.²

Deciding what is wrong and what is right in our heterogeneous society is not easy. To illustrate, President Ernest L. Wilkinson made the following challenging statement to the BYU student body on February 9, 1965:

"... I would like to suggest to you that one of the first duties of citizenship is to inform officials of the improper and unlawful conduct of others; that except for such action we would not be protected in the preservation of our property, our liberty, or even our lives. If you see someone committing a robbery, do



you think you are a good citizen if you do not report the robber to the police? If you should see an accident, do you think you would be doing your duty if you did not report the hit-and-run driver? If you saw someone assaulting a woman, do you think you would be honorable if you did not report it?

"... if, in private and public life, we did not report the wrongdoings of others, there would be a complete breakdown in law enforcement. I submit to you that it is equally wrong for you to sit by in a class and permit someone else to cheat in an examination, for to do so is to become a partner with him in the weakening of his character, in his alienation from the Spirit of our Father in heaven, and in the arresting of his eternal progress. . . .

"I have heard it argued that obedience to the letter and spirit of the honor code should be a matter of individual conscience. Presumably, if an individual does not agree with a rule or with the system, no one ought to force it on him.

"But any system that leaves it to every individual to decide whether a code of conduct is to be observed or violated is no system at all, but anarchy. It is like having a criminal code in which the murderer decides whether he has committed an offense. An honor system differs from any other regulatory mechanism only in the code of enforcement. It is enforced by the subjects themselves rather than by external authority."

On the other hand, a seemingly different argument was made by General Douglas MacArthur, another great American. At West Point, General MacArthur was principal witness in a hazing case in which he was, in his words, "the so-called victim." The great importance of the incident is indicated by the fact that the President of the United States had ordered an investigation of it. General MacArthur wrote:

"... I explained fully all circumstances of the

matter but refused to divulge the names of the upper-classmen involved. My father and mother had taught me those two immutable principles—never to lie, never to tattle."³

Though under severe strain, in jeopardy of being expelled from West Point and thus losing his most cherished ambition, he nevertheless refused to tell. In his words:

"It would be so easy and expedient to yield, to tell; and who would blame me? It was my first great temptation—the age-old problem of the human race—the clamor of the crowd on one side and of personal conscience on the other."

To sustain him, his mother sent the following:

Do you know that your soul
is of my soul such a part
That you seem to be fiber
and core of my heart?
None other can pain me
as you, son, can do;
None other can please me
or praise me as you.

Remember the world will
be quick with its blame
If shadow or shame ever
darken your name.
Like Mother, like son,
is a saying so true
The world will judge largely
of mother by you.

Be this then your task,
if task it shall be
To force this proud world
to do homage to me.
Be sure it will say,
when its verdict you've won,
She reaped as she sowed:
"Lo, this is her son!"⁴

—Margaret Johnston Grafflin

(Continued on page 794)



FLANNEL BOARD LESSONS

● The flannelboard is one of the most popular, versatile, and effective types of visual materials. It offers a creative challenge in teaching, and parents can use it to help a lesson be very impressive in the minds of children of all ages. As a "spoonful of sugar to help the medicine go down," it's great! Following are two sample flannelboard lessons.

The Distinctive Features of The Church of Jesus Christ of Latter-day Saints

Each time we as a family drive along South Temple Street in Salt Lake City with its impressive-looking churches and cathedrals, our children invariably ask questions such as these: "What does that church teach?" "Why is our Church the only true Church?" "Why is our Church different?" "What makes our Church so special?"

In attempting to answer these questions, my thoughts have gone back to the time I served as secretary to Elder Adam S. Bennion of the Council of the Twelve. I remember well the choice experience which was mine as I observed him develop one of his great speeches: "What Is Distinctive about Mormonism?" I watched that talk grow from six or eight distinctive features to the twenty-three features Elder Bennion presented in general confer-

ence, April 1957. (For additional information on Elder Bennion's talk, "What Is Distinctive about Mormonism?" refer to *The Improvement Era*, June 1957, p. 433, or to the pamphlet by the same name published by the Deseret Book Company.)

We have found that a flannelboard lesson built around some of the distinctive features of the Church has helped our children understand and appreciate the place The Church of Jesus Christ of Latter-day Saints holds in the world. Such a lesson has been a testimony-building one in our family. It can be in your family, too.

The explanation which accompanies each distinctive feature of the Church can range from a simple statement for the very youngest children to a detailed discussion for older children. The pictures to illustrate each feature are easily found in church publications; and a strip of flannel, suede paper, or sandpaper adhered to their back prepares them for the flannelboard. The list of distinctive features can be varied in length, depending on the age of the children who are being taught. Wise parents will add to this list over the years and will repeat the lesson many times so that their children can know for themselves why our Church is so special, why it is the restored Church of Jesus Christ.

Following are a few of the basic distinctive features

of the Church to help this lesson. (Other features, such as the welfare plan, our great pioneer story, our program for the youth, the Home Teaching program may be added as you see fit.)

Explanation

1. *A Wonderful Concept of Deity*
We know who God is and understand our relationship to him.

"And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3)

2. *The Priesthood*

The priesthood is the authority to act in the name of God. Because of the restoration of the gospel, the keys of the priesthood have been returned to the earth, and the righteous boys and men of the Church may hold the priesthood.

3. *A Wonderful Organization*

"We believe in the same organization that existed in the Primitive Church, viz., apostles, prophets, pastors, teachers, evangelists, etc." (Sixth article of faith.)
We also believe that every member of the Church, not just a few especially trained individuals, may serve and work in the Church so that each person may benefit from the growth, development, and blessings of service.

4. *Continuing Revelation*

"We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God." (Ninth article of faith.)
The Book of Mormon is the second witness for Christ and gives us information so that we may better understand the Bible. The Book of Mormon also tells us of the origin of the American Indians.

Illustration

boy Joseph Smith in the Sacred Grove

John the Baptist conferring the Aaronic Priesthood

picture of President and Council of the Twelve

picture of standard works

The Pearl of Great Price discloses marvelous truths concerning the plan of our Father in heaven and helps us more fully understand the gospel. (The origin of the Pearl of Great Price isn't too well known among the young children of the Church and would make a fascinating story at this point.) The Doctrine and Covenants tells us the will of the Lord concerning our latter-day times and gives information for the building up of the kingdom of God in this dispensation.

5. *Temples and Temple Ordinances*

Through temple work we have answers to the three great questions: (1) Where did we come from? (2) Why are we here? (3) Where are we going? When we go through the temple, we may be married for time and eternity, and we receive endowments which prepare us for eternal life. Also, through temple ordinances we are able to do work for the dead, so that people who have passed on without hearing of the gospel may have a chance to accept baptism and endowment work.

6. *Tithing*

Tithing is the Lord's way of financing his kingdom on earth. We are to return one-tenth of our increase to the Lord.

7. *The Word of Wisdom*

Through revelation we have been given a divine health law to help us enjoy physical health and spiritual growth.

8. *The Missionary System*

Many thousands of LDS men and women go out into the world at their own expense for two to two-and-a-half years to share their testimonies and teach the gospel.

picture of temple

appropriate picture

appropriate picture

young elder leaving on plane or tractor or cottage meeting scene

How Art Thou Fallen.

BY ALMA P. BURTON

ASSISTANT ADMINISTRATOR OF SEMINARIES AND
INSTITUTES OF RELIGION

IN THE SPRING of 1820 the Prophet Joseph Smith, then a young boy only fourteen years of age, went into the old woodlot which has since become known as the Sacred Grove to pray to the Lord. His decision to pray had come as a result of reading the epistle of James wherein it states, "If any of you lack wisdom, let him ask of God, . . ." (James 1:5.) As the young boy entered into the woodlot, he came to the place which, according to his statement, he had previously designed to go. Having made certain that he was alone, he knelt and began to pray to his Heavenly Father. It was then that the following took place:

" . . . I had scarcely done so, when immediately I was seized upon by some power which entirely overcame me, and had such an astonishing influence over me as to bind my tongue so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction.

"But, exerting all my powers to call upon God to deliver me out of the power of this enemy which had seized upon me, and at the very moment when I was ready to sink into despair and abandon myself to destruction—not to an imaginary ruin, but to the power of some actual being from the unseen world, who had such marvelous power as I had never before felt in any being—just at this moment of great alarm, I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me.

"It no sooner appeared than I found myself delivered from the enemy which held me bound." (Joseph Smith 2:15-17.)

HERE IS HOW a young man, known for his physical prowess, felt when he witnessed the power of the devil: "I was ready to sink into despair and abandon myself to destruction." He remarked that he had never before felt such "marvelous power" in any being as that which he felt when Satan attempted to keep him from witnessing the great manifestation from heaven. Not only did he feel the presence of the evil one upon his physical self, but he said that the power

"had such an astonishing influence over me as to bind my tongue so that I could not speak." And he further testified that this was not an imaginary thing but that it was the "power of some actual being from the unseen world."

Who was this being who had such great power over Joseph Smith's intellectual and physical capacities? How did this person about whom the Prophet spoke come to be? What is his work, and how does he function in the earth?

Abraham records that the Lord permitted him to see the spirit children of our Heavenly Father as they were assembled in the council in heaven before the foundation of this earth. God said in that gathering that those spirits " . . . who keep their first estate shall be added upon; and they who keep not their first estate shall not have glory in the same kingdom with those who keep their first estate; . . ." Abraham was further informed that those "who keep their second estate shall have glory added upon their heads for ever and ever." (Abraham 3:26.)

THERE WERE MANY great ones assembled in that grand council, and Lucifer was among them. They were being instructed concerning the destiny of the spirit children of God. The Lord said, "We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell;" (*Ibid.*, 3:24.)

The purpose of providing an earth and the principle of eternal progression were taught to us all. As this plan was unfolded, our Father then proposed that someone would need to be chosen to act as a Savior for his children.

"And the Lord said: Whom shall I send? And one answered like unto the Son of Man: Here am I, send me. And another answered and said: Here am I, send me. And the Lord said: I will send the first.

"And the second was angry, and kept not his first estate; and, at that day, many followed after him." (*Ibid.*, 3:27-28.)

In the account given to Moses, more specific reasons were given as to why the one plan was accepted and the other rejected.

..O Lucifer?

teaching

CONDUCTED BY THE
CHURCH SCHOOL SYSTEM

"And, I, the Lord God, spake unto Moses, saying: That Satan, whom thou hast commanded in the name of mine Only Begotten, is the same which was from the beginning, and he came before me, saying—Behold, here am I, send me, I will be thy son, and I will redeem all mankind, that one soul shall not be lost, and surely I will do it; wherefore give me thine honor.

"But, behold, my Beloved Son, which was my Beloved and Chosen from the beginning, said unto me—Father, thy will be done, and the glory be thine forever.

WHEREFORE, BECAUSE THAT Satan rebelled against me, and sought to destroy the agency of man, which I, the Lord God, had given him, and also, that I should give unto him mine own power; by the power of mine Only Begotten, I caused that he should be cast down; "And he became Satan, yea, even the devil, the father of all lies, to deceive and to blind men, and to lead them captive at his will, even as many as would not hearken unto my voice." (Moses 4:1-4.)

There were three reasons for the rejection of the plan of Satan, a son of the morning. First, he rebelled against God. Second, he attempted to destroy the agency of man, a gift from God. Third, he sought to obtain the power of God by asking for it rather than by achieving it through his own self-development. Hence, he was cast down.

The fall of Lucifer from heaven and the condition of those who followed him was a matter of grave concern to all God's children. This fact is verified in both the writings of Isaiah and in a revelation to Joseph Smith and Sidney Rigdon. It is evident from Isaiah's account, as from that of Moses, that the reason for his fall was that he rebelled against God and sought to exalt himself.

That the fall of Lucifer from heaven was a matter of serious consequence is proclaimed in the writings of that great Prophet Isaiah. He wrote:

"How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!

"For thou hast said in thine heart, I will ascend

into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:

"I will ascend above the heights of the clouds; I will be like the most High." (Isa. 14:12-14.)

Similarly, the Prophet Joseph Smith and Sidney Rigdon recorded the following from what has come to be known as the Vision of Glories:

AND THIS we saw also, and bear record, that an angel of God who was in authority in the presence of God, who rebelled against the Only Begotten Son whom the Father loved and who was in the bosom of the Father, was thrust down from the presence of God and the Son,

"And was called Perdition, for the heavens wept over him—he was Lucifer, a son of the morning.

"And we beheld, and lo, he is fallen! is fallen, even a son of the morning!" (D&C 76:25-27.)

The proposal which was offered by the devil and the willingness of the Savior to do the will of our Heavenly Father were made known to all of the spirit children of God. Each spirit person had the responsibility of making a choice as to whom he would follow. The spirits made their decision and took sides and actually contended with each other. John the Beloved recorded:

"And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,

"And prevailed not; neither was their place found any more in heaven.

"And the great dragon was cast out, that old serpent, called the Devil, and Satan which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." (Rev. 12:7-9.)

As Lucifer fell from heaven he drew many after him. John also recorded:

"And his tail drew the third part of the stars of heaven, and did cast them to the earth: . . ." (*Ibid.*, 12:4.)

Satan and those who followed him were spirit children of our Heavenly Father, the same as we were before we were privileged (Continued on page 808)



● The glow of dawn filtered through the window of the small study. Rabbi Mordecai Green was at his desk sound asleep with his face lying on an open book, his *yarmulke*¹ still resting squarely between the white-haired tufts of his head. As the light increased, the rabbi stirred, his soft snoring skipped a few beats, and his eyelids blinked open. He stretched and started a yawn which a flood of consciousness suddenly stopped. His time-weary figure sank dejectedly back into the chair. "Why Sarah's son? Maybe Hannah's fast-talking boy, Herschel, or even Rhoda's big headstrong Jacob—but why Yehonatan? Poor Sarah—first my son David gets killed in the war and makes her a widow, and now their only child gets mixed up in a thing like this."

The rabbi picked up the hand-worn treasure that had just served as his pillow. It was a thin volume in Hebrew, and its large, elaborately embellished pages proudly unveiled some of the greatest prose in Judaism. About halfway through, a page had been torn and then lapped and spliced together. Because of the uneven repair the book had a natural tendency to open to the damaged plate. Countless times the rabbi's children, and later on his grandchildren, had listened as their beloved patriarch read to them in flawless Hebrew from this, his favorite book. He used to think the children didn't notice that he always skipped one particular page, but to them it was almost like a game. In fact, his grandchildren had named the mysterious page "Saba's secret," and among the youngest it acquired near-legendary proportions. Now as he gently traced a finger over the mend on that page, he recalled an incident that occurred over fifteen years ago.

He had been reading at little Yehonatan's bedside one evening, and just as the secret page



*A touching story of
a Jewish family and
their growing awareness
of the truthfulness of the
restored gospel.*

Saba*

BY HARRY L. GLICK

was about to be bypassed, the boy reached up, grabbed the book, and ran out of the room. The rabbi was too surprised to move, but Yehonatan's mother was right on her son's heels. A freshly waxed floor ended the escape, and the boy went down at the same instant his mother caught hold of his pajama collar. The book flew from the culprit's hands—all except for part of the secret page.

To Yehonatan's mother the sound of the tearing parchment was as if a temple veil had been rent. As she raised her hand to administer a well-deserved spanking, the rabbi interceded: "Please don't patch him, Sarah. His curiosity just got the best of him."

Sarah was surprised. Her father-in-law never interfered with the discipline of his grandchildren, and least of all did she expect leniency in this particular case. Then for the first time in her entire life, she realized the rabbi had one great weakness—her overly inquisitive son, Yehonatan Green.

As the memory faded and was replaced by thoughts of the tragic present, the rabbi gently slid the book back into its case.

Yesterday morning Yehonatan had visited his grandfather's study. "Saba, I have two important questions to ask you. First: In principle number three of Maimonides' *Thirteen Principles of Faith*,² he states: 'I believe with perfect faith that the Creator (blessed be his name) is not a body, and that he is free from all the properties of matter, and that he has not any form whatsoever.' I have found nine places in the Torah³ where it clearly shows that the Creator has both form and a body. Why is it that Maimonides doesn't agree with the

*Pronounced sah'-ba, an affectionate Hebrew term for "grandfather."

Saba

Prophet Moses? Second: If God is 'everlasting' and 'unchanging,' then why doesn't he still speak to us through living prophets as he did with the ancients? Six million of our people could have been saved from Adolph Hitler if a prophet of God had sounded the warning. I just can't understand it."

The rabbi was pleased with the challenge and with his grandson's sincerity. However, a little later on he wished he hadn't been so quick to grant the request. "Oi,⁴ what questions he asks his old Saba."

Finally Rabbi Green called in his daughter-in-law, related her son's two questions and added one of his own: "Where did a good Jewish boy get such questions?"

"I don't know, Father, but I can guess. Please forgive me for not telling you sooner, but I didn't want to hurt you." Her eyes became moist. "Yehonatan . . . Yehonatan wants to marry a Christian."

The rabbi's face turned ashen.

Yehonatan's questions had assumed monumental proportions, and the rabbi's nightlong search failed to produce the required answers. Finally he had fallen asleep with his face resting on his venerated sanctuary—the book of Hebrew prose.

When the rabbi didn't eat his breakfast, Sarah knew what the trouble was. The longer she dwelt upon it, the angrier she became. At the sight of Yehonatan walking unconcernedly into the room, her gentle dignity reverted into something else. "Yehonatan Green, I'm ashamed of you! Do you know what you've done? You and your ridiculous questions have made your grandfather sick!"

"But, Mother—"

"Never mind 'but Mother.' That isn't just your grandfather you've hurt. That's the famous Rabbi Mordecai Green. When he was your age he earned his daily bread writing the Hebrew on synagogue Torah scrolls. By the time he was thirty he had two doctorate degrees and was proclaimed one of the most promising young rabbis of his generation. Just because he happens to be your grandfather doesn't give you any special privileges. You don't think I know what's going on, but that *Goya*⁵ you're going with is behind all this. She and her strange stories about some Mormon named Smith finding a gold bible in the side of a hill." Her voice faltered, and she started to cry.

Yehonatan put his arms around his mother and

tried to hug her fears away. "I didn't mean to upset Saba, but if a famous rabbi such as he can't answer my questions, then who can?"

As the months passed, Yehonatan waited patiently for a graceful way of introducing his Christian friend, an exceptionally attractive girl named Ruth, to his entire family. Finally, on his twenty-second birthday, he invited her home to a dinner given in his honor. Oddly enough his mother's matriarchal instinct, upon which she relied heavily, failed to register the slightest protest against the object of her son's affections. Suspecting betrayal by her own intuition, she had to content herself with a peculiar bit of rationalization: "If the girl weren't a *Goya*, she would have been a good choice."

Goya or not, Ruth was still a good choice as far as Yehonatan was concerned. However, her continued refusal to consider anything other than an "eternal marriage" in a Mormon temple created a problem he certainly hadn't counted on. To him the girl's position seemed quite unreasonable, and he insisted on discussing the matter with her parents.

Yehonatan was more than a little bewildered at the religious enthusiasm of Ruth's father, and the bewilderment turned to genuine amazement when, in the course of the long conversation, the man decisively answered the two questions that had baffled Saba. This cataclysmic event shifted a certain insatiable curiosity into high gear, a Book of Mormon changed hands, and soon the grandson of Rabbi Green was swiftly traveling the upward road to conversion.

One day the rabbi overheard the word "baptism" mentioned in the same sentence with the name of his grandson. A shocked stillness instantly enshrouded him as he struggled to comprehend the unbelievable thing just spoken. Had Yehonatan's infatuation with that girl already blinded him to the terrible persecutions heaped upon the Jews in the name of Christianity? The rabbi finally regained enough of his composure to sternly reply, "It's disgraceful! Imagine, my own flesh and blood turning against the traditions of our people and embracing the doctrines of Christian strangers! I'll hear no more of it. The minute he starts talking 'baptism,' we'll start talking *Shivah*.⁶"

The baptism came to pass, but out of compassion for Jon's mother, the rabbi refrained from the threatened *Shivah*. He personally delivered the parting words to his grandson: "She and her kind will never accept you. They'll reject you like dirt, Yehonatan, and when it happens you'll come crawling back to us."

The rabbi's prediction never came to pass. Soon

Yehonatan, or "Jon" as he was now referred to, was busily engaged in church work, advancing rapidly in the priesthood, and at his bishop's request teaching a "Special Interest" class in Hebrew. His own fiancée proved to be one of his most apt students.

A trip to Utah was planned, and one year after Jon's baptism Ruth watched the tears of joy fill her parents' eyes as she and the grandson of Rabbi Mordecai Green were married for time and for all eternity in the house of the Lord. At the end of the journey home, the wedding reception was held at the bride's home, and all of the groom's family were conspicuously absent. Three months later Jon graduated from college, and the newlyweds wisely escaped from the family conflict by moving to Salt Lake City.

Jon and Ruth named their first son "Daniel" after Saba's father, their first daughter "Rebecca" after Ruth's grandmother, and their second son "David" after Jon's deceased father.

For over five years after their marriage, all the letters the couple sent to Jon's mother were returned stamped "Unclaimed." Then one day a letter containing a photograph of Sarah's three grandchildren was "accidentally" opened, and suddenly the "freeze" was over.

Ruth agilely sidestepped all her mother-in-law's inquiries about the health and welfare of Yehonatan and the children. Instead she sent a train ticket and an invitation to "come and see for yourself." The device worked amazingly well until the rabbi became involved. He refused even to consider the invitation and counseled Jon's mother to stop all correspondence.

Two more years passed, and as age started to take its toll, the rabbi's blood pressure became a thing of great concern. A moderately severe heart attack put him in the hospital for over a month, and at that point Jon's mother made a decision: Rabbi Green was going to see his posterity. She provided the final bit of coaxing that he had been afraid of. "Father, I know how you feel about Yehonatan becoming a Christian, but do you think that a man of your stature should decide a case without seeing for yourself?"

The rabbi and Jon's mother arrived in Salt Lake on a Monday evening in June.

On Tuesday, Ruth lured her mother-in-law to a Relief Society meeting, which afterwards was delightfully referred to as "*Hadassah*" with no smoking." Jon's pitifully thin Book of Remembrance was carefully planted, and the minute his mother saw it she was "hooked." In fact she did not stop talking about it from then on.

The rabbi appreciated that his hosts were considerate enough to refrain from serving unkosher foods at the dinner table, but was somewhat annoyed when

his favorite cup of coffee also failed to appear. On Friday evening he attended the local synagogue services with Jon's mother and after much persuasion finally agreed to attend the Latter-day Saint meetings with her on Sunday.

Thus Rabbi Mordecai Green found himself in a Mormon Sunday School class, and although he felt a little like a misplaced volunteer, he was determined "to see for himself." Not knowing what to expect made him slightly apprehensive, but by recalling several deeply significant thoughts from his favorite book of Hebrew prose, which was still tucked carefully in his suitcase, he managed to relax.

As various class members entered the room, Ruth identified them for her guests. "There's a large number of visitors here today, so I don't know everyone present, but there's our bishop, Brother Hansen. He manages a dairy farm for a living. The short man at your left is Brother Ulrich, first counselor to the bishop. By trade he's an automobile mechanic. That man in the gray suit is Brother Clive, the ward clerk. He's the contractor who built our house. And here comes the bishop's second counselor"—and in walked Yehonatan Green! By now the rabbi realized the Church must have an unpaid ministry system.

The scheduled lesson was on the second coming of the Messiah. Jon knew that as far as his grandfather was concerned it would still be a "first coming," and wondered what his reaction would be.

Because the presentation began with New Testament references, the rabbi permitted himself little interest in the scriptures quoted and their interpretations as expressed by the class. The lesson continued smoothly past the halfway mark when latter-day events scheduled to take place in the Holy Land came up on the agenda. Then it happened: The instructor, in an attempt to bring a few chronically drowsy class members to participation, fired a query that, though quite in keeping with the lesson, crashed like thunder in the rabbi's ears: "What do you know about the Jews?"

This question brought up over twenty hands, and the rabbi's glance at Jon's mother coldly affirmed, "Now we'll see what these so-called brothers and sisters of Yehonatan Green are really like."

The large number of uplifted hands made it difficult for the instructor to determine the order of response. "Sister Hansen, I believe you were first."

"I'm sure we realize that the entire world owes a debt of gratitude to the Jewish people for bringing forth the Bible. In reference to this the Book of Mormon adds, '... And what thank they the Jews for the Bible which they receive ... ? Do they remember the travels, and' (Continued on page 821)

Following are excerpts from a discussion in 1939 presented by President J. Reuben Clark, Jr., formerly a member of the First Presidency of the Church. The occasion was the First Citizen's Conference on Government Management held at Estes Park, Colorado.

Because of the increasing tendency of individuals to lean on government for aid, sustenance, and services, it is felt that the eternal truths given by President Clark bear repeating at this time.

● The great leader Brigham Young said:

"My experience has taught me, and it has become a principle with me, that it is never any benefit to give, out and out, to man or woman, money, food, clothing, or anything else, if they are able-bodied, and can work and earn what they need, when there is anything on earth for them to do. This is my principle, and I try to act upon it. To pursue a contrary course would ruin any community in the world and make them idlers." (*JD*, 11, 297.)

"To give to the idler is as wicked as anything else. Never give anything to the idler." (*Ibid.*, 6, 19.)

"... set the poor to work—setting out orchards, splitting rails, digging ditches, making fences, or anything useful, and so enable them to buy meal and flour and the necessities of life." (*Ibid.*, 12, 61.)

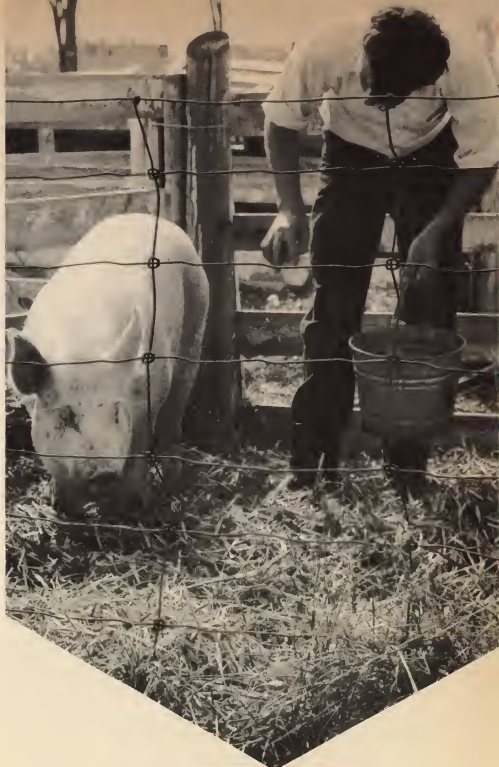
In the earlier days of the Church the word came:

"Now, I, the Lord, am not well pleased with the inhabitants of Zion, for there are idlers among them; and their children are also growing up in wickedness; they also seek not earnestly the riches of eternity, but their eyes are full of greediness.

"These things ought not to be, and must be done away from among them; . . ." (*D&C* 68:31-32.)

The Church vigorously decries idleness. Industry, economy, and thrift are extolled. Deceit, avarice, dishonesty, lying, greed, graft are condemned. Honesty, truthfulness, sobriety, willingness to give, love for fellowmen, sympathy for woe, misery, and want, service to and for others are urged to the point of command.

For a hundred years the Church has, by itself, handled the want and distress of its people, though



The Honor and Value of Work

AND SELF-RELIANCE

BY
J. REUBEN CLARK, JR.

at times their trials have been grievous.

A hundred years ago, armed mobs plundered, burned, and murdered us. I speak without heartburning or malice and with full charity.

Three times we were driven by force of arms from our homes, and all our property that we could not carry on our backs or in our wagons was taken from us.

Once we fled for our lives under a governor's order of actual extermination. Again and again we built cities, only to be driven out of them.

Once only when we seemed *in extremis*, we asked Washington for succor—not food, clothing, or shelter, but for security of property and safety of life against state aggression and local persecution. The Chief Executive answered us, as I think he must have answered us under his oath of office: "... your cause is just, but I can do nothing for you." (*DHC*, 4, 80.)

When ninety-five years ago our Prophet-leader was slain by an unrestrained local mob and we began our westward march over plain and mountain under that genius in leadership, Brigham Young, we moved under our own power, without subsidy, without loan, wished on our way only by the maledictions of those who drove us out from our homes and then appropriated, without payment for it, the property they forced us to leave behind.

Arriving in the valleys of the mountains, we planted all our wheat, with enough flour to last only to harvest; our nearest food supply was one thousand miles away, reached only by ox teams; thousands of others were on the way to join us. A pest of locusts came, devouring everything on their way. Famine raised its gaunt frame. Then came the miracle of the gulls, the crop was saved, starvation was beaten back—a miracle as real as any that aided ancient Israel in her escape from the bondage of Egypt. But even then we lived on short rations of the simplest foods, eked out by wild roots dug from the hillsides. So we struggled on against want and misery; toil and hardship were with us daily.

From Salt Lake City as a center, pioneer groups thrust out east, west, north, south, over the whole Great Basin area. Every settlement struggled through

the same want, misery, toil, and hardship. No aid came from the outside; we never dreamed of asking for it. The Church helped as its meager funds permitted; but neighbors gave the real succor. A last pound of flour was often shared.

Forty years later, as a final phase of the struggle between the Church and the government over polygamy, all church property was confiscated by the federal government. Only a part of it was ever returned.

But the Church survived; the people prospered. Character endured intact. We took care of our own poor. In times of scarcity neighbors helped one another.

Time and time again, we passed through the fiery furnace; we came out of it each time, refined, with the dross burned away, re-inspired, sanctified.

We Mormons have cared for the essential needs of our own in the past; we can do it now. We can do it in the future, if we can be relieved of the debauchery to character which follows along with a dole.

We claim no monopoly on the virtues which have made our achievement possible. These virtues have been the common heritage of every pioneer out-thrusting in America.

Save perhaps in degree, our experience has been the experience of all the pioneers of Western America. None were subsidized, none had much money, none either asked for or received governmental gratuities. Had they waited for these, indeed had they got them, America would never have been built.

Some justify our present economic course by saying, "Times have changed." So they have, but character-building has not. The laws of righteousness and progress are eternal. There is no escape from them, either for the individual or for the nation.

An uncorrupted citizenry builds a great state; no state ever built an uncorrupted citizenry.

No man is politically free who depends upon the state for his sustenance.

A planned and subsidized economy beats down initiative, wipes out industry, destroys character, and prostitutes the electorate.

SINCE CUMORAH

NEW VOICES FROM THE DUST

BY HUGH NIBLEY, PH.D.

PROFESSOR OF HISTORY AND RELIGION, BRIGHAM YOUNG UNIVERSITY

The Story of Zenos

● The 33rd chapter of Alma seems to include an entire hymn by Zenos. It begins:

"Thou art merciful, O God, for thou hast heard my prayer, even when I was in the wilderness. . . ." (V. 4.)

He starts with a cry of thanksgiving, as the *Thanksgiving Hymns* of the scrolls do, and immediately lets us know that he has spent some time in the desert calling upon God. He mingles his praises with autobiographical material, exactly as the author of said *Hymns* does, as he continues:

" . . . yea, thou wast merciful when I prayed concerning those who were mine enemies, and thou didst turn them to me." (*Idem.*)

This takes us right into the thick of things: Zenos has had enemies, but he has been able by his piety to overcome their opposition and "turn them" again to him, the expression implying that they had been his followers before. Next we learn that Zenos was a farmer or at least engaged in the agricultural pursuits characteristic of the sectarians of the desert:

"Yea, O God, and thou wast merciful unto me when I did cry unto thee in my field. . . ." (V. 5.)

By now it is fairly certain that we are dealing with a poem, each section beginning, as in the *Thanksgiving Hymns*, with the same repeated utterance of thanks: "Thou wast merciful unto me, O God!" Zenos continues:

" . . . again, O God, when I did turn to my house thou didst hear me in my prayer." (V. 6.)

Either Zenos is returning to his house from the field or (more probably) is returning from his stay in the wilderness; since he is speaking of his life's crises, this would seem to indicate that after the trouble was over the prophet went back home for a time. But soon he is on the move again:

"Yea, O God, thou hast been merciful unto me, and heard my cries in the midst of thy congregations." (V. 9.)

The word "congregations" occurs only twice in the King James Bible, both times in solemn hymns of praise,¹² confirming the poetic nature of Alma's fragment. What are

the "congregations" in the midst of which Zenos spent his time? In contrast to the Bible, the Dead Sea Scrolls are simply full of "congregations" (half a dozen words being translated that way), referring to various communities of Saints (they use that word "Saints" a lot, too) who have sought to live the Law in its purity by retreating from Jerusalem and forming independent congregations in the wilderness. Since it would appear from Alma 33:4 that it was "in the wilderness" that the showdown took place which ended in turning his enemies back into his followers, and since he could only visit congregations in the plural by moving about away from home, it would seem that Zenos was a leader among those societies of Jews which had practised the custom of occasional settlement in the desert ever since the days of Joshua. For Zenos there was more trouble ahead:

"Yea, and thou hast also heard me when I have been cast out and have been despised by mine enemies. . . ." (V. 10.)

He is now discredited, despised, and thrown out—but not for long!

" . . . yea, thou didst hear my cries, and wast angry with mine enemies, and thou didst visit them in thine anger with speedy destruction." (*Idem.*)

These are serious doings indeed. The tables are completely turned; the opposition is not only discomfited but also completely overthrown, apparently by force of arms, as frequently happened to the societies in the desert. So the hymn concludes on a joyful note:

" . . . I will cry unto thee in all

*The Citadel and City Wall,
with the Garden of Herod,
Jerusalem.*

mine afflictions, for in thee is my joy; for thou hast turned thy judgments away from me, because of thy Son." (V. 11.)

But that is not the end of the story, which we must seek in Helaman 8:19: "... the prophet Zenos did testify boldly; for the which he was slain."

The story of an unnamed prophet. And now let us compare the ups and downs of Zenos's career with the vicissitudes of the unnamed writer of the *Thanksgiving Hymns*, who in Hymn "H" or No. 8 includes in the framework of a song of thanksgiving a brief sketch of his own affairs, exactly as Zenos does:

"I thank thee, O God, that thou hast illuminated my countenance by thy covenant. . . . But those who have led thy people astray, those false prophets, with their many words and their flatteries . . . I was despised by them, they esteemed

me as nothing, while thou didst manifest thy power in me." (P. iv, lines 1-8.)

From the provenance of the document it is probable that this, too, took place in the wilderness; the false prophets are described in terms only too familiar to readers of the Book of Mormon, and their business here, as in Zenos's story, is to lead away the saints. "Despised" is the very word used by Zenos in a like situation—"cast out and . . . despised"—and thus our poet continues:

" . . . for I was cast out of my country like a bird from its nest; and all my friends and followers were turned away from me, and considered me no more than a vessel that has passed its usefulness. While those lying teachers and vain seers who formed against me a combination of the Devil, perverted the Law which thou hast en-

graved on my heart against their flattering words to thy people." (iv, 8-11.)

Just so, Zenos's followers were turned against him. In Hymn 10 or "J" he tells us:

"I had become . . . a symbol of strife and discord unto my friends . . . an object of murmuring and criticism to all those whom I had gathered. . . . All spoke evil of me, with a perverse tongue, they who had been members of my congregation. . . . Because of the secret which Thou hast hidden in me, they took false reports to those seeking to make trouble."⁷³

The second time Zenos did not win his enemies back, but instead they suffered violent destruction—they were the implacables. The Qumran poet's enemies met a like fate:

"For thou, O God, dost scorn the
(Continued on page 792)



Boston: Phillips



TULPEHOCKEN MANOR FARM

BY WINIFRED MORSE McLACHLAN

The author resides in the Taylorsville (Utah) Second Ward with her husband, James West McLachlan, and three children. She has taught classes in genealogy in Taylorsville wards for eight years. At present she is the genealogy instructor for the Sunday School board of the Taylorsville Stake.

● At the roadside a sign pointed "Tulpehocken Manor Farm." The children craned their necks to see the place their dreams had cherished during long, wintry weeks in Utah and a hot, 2,200-mile ride across the country to Pennsylvania. As we approached, we could see the cluster of farm buildings a block away.

"Well, here we are! What now?" Jim grinned back at the children. They gazed wide-eyed at the stone mansion with its broad veranda where a white-haired man and woman rocked leisurely.

"Quick, Daddy, see if they have some place for us to stay," urged Naoma, our eldest daughter. Jim was already out of the car and climbing the steps to the porch. After a few words with the elderly woman, he pressed a button, and an old bell gonged.

The previous winter many hours had been spent planning our trip for the summer of 1964. Mother—that's me—is a convert to the Church with a grave responsibility, genealogically speaking.

When I was thirteen years old and visiting in this same Tulpehocken Valley, I listened intently to Grandmother Swope's stories of long ago. She got out the family Bible, *Die Familien Bibel*, inscribed in German characters. In it she showed me where her father Elias Bomberger had recorded his marriage, the births of his children, and the deaths of the members of his family as they occurred. In the back of the Bible were pictures of my grandmother at various ages, of her brothers and sisters, of her parents in their youth, and of both sets of her grandparents. The book kindled my interest, and I handled it with such tenderness that she said:

"I have been dividing my things and trying to give something to each to treasure. You may have this book. I have here another of my girlhood treasures which you might enjoy."

I hugged the book close to me wondering what else there could be that could equal what she had already given to me. She hobbled from the room on her cane. When she returned, she had in her hands a blue box which had formerly contained



*an exciting adventure
in genealogy*



stationery but now contained various papers which she had treasured from her youth. On the top of the papers was a little black notebook, which was to have a great influence on my life. She lifted this out and said:

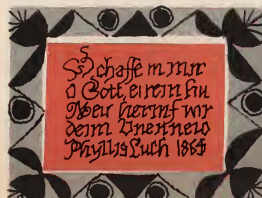
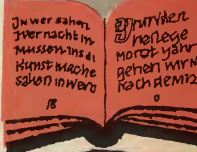
"Winifred, I know you love to read. I have written in this little notebook the titles of many of the books and stories I have read and enjoyed. You might like to read some of them."

Written on the first page of that booklet was *The Proselyte* by Susan Ertz, a story of a group of Latter-day Saints who came to Salt Lake City in one of the handcart companies. This book led me to look for the Book of Mormon in the library. I had read it when I was fourteen years old, and it converted me to the gospel.

From beneath the notebook Grandmother Swope drew a folded chart. It was a pedigree chart of her ancestors back to 1750. They came with thousands of other immigrants from the area of the headwaters of the Rhine in Germany and Switzerland. The descendants of these Palatine Germans are now called the Pennsylvania Dutch. They came to Pennsylvania in the first half of the eighteenth century to practise their religion and way of life in freedom. William Penn, knowing of the persecutions of these peoples in southern Germany, Switzerland, and France, had invited them to join his Quakers in Pennsylvania. Some of these ancestors were Mennonites, some Moravians, some Lutherans, and some belonged to the Reformed Church, but all were religious people, who sought God and were intent on worshiping him. In Pennsylvania, Swiss Mennonites lived next door to Swiss Reformed and got along with one another. In Switzerland people of these faiths were bitter enemies.

Twenty-seven years have passed since that day Grandmother gave me her treasures. They guided me on the first steps along the road to the Church so that the temple work of these ancestors might be accomplished. After I was baptized at twenty-one, I began to work alone on my research and genealogy, using Grandmother Swope's chart as a guide to locate the original records of birth, marriage, and death of the people named on the chart. That singular job has grown to a family project.

The year 1964 was designated by our family for a pilgrimage to the East to visit relatives and do genealogical research. The children (Continued on page 789)





Be a "Most Valuable Player"

BY NORMA ASHTON

● Sometime ago my husband and I attended the finals of an all-church basketball tournament. At the conclusion of the game, the awards were presented. We saw the champions receive their trophy, the all-church team chosen, and the sportsmanship award given. Then, at the very last of the ceremony, a tall, dark-haired, good-looking fellow from Logan, Utah, was called out on the floor. He had been selected as the most valuable player of the whole tournament. I was close enough to see the moisture in his eyes as he reached out to shake the hand of the man who presented him with a beautiful gold watch in honor of this recognition. Here was the man who coaches, players, and referees considered had played better than any of the other thousands in the tournament. The audience cheered him. They were all pleased with the selection. What a thrill to be chosen the "Most Valuable Player"!

I would like to talk with you about being a most valuable player. Perhaps you are thinking, When will I ever get into an all-church tournament, a school tournament, the Olympics, or anything like that? Well, you may not think so, but you are in that tournament right now. That contest is the tournament of life. As we were born, our Father in heaven tossed us a ball and told us to go down to earth and play in the game of life. This game we play for keeps. This game we want to win. No one wants to lose the tournament of life. But sometimes we don't play as if we really

want to win. Some of us sit back and hope that our team will pull us along to victory even if we just sit on the bench. We can't be a valuable player that way. That only makes us a poor sub. And the subs don't have half so much fun as the regulars—ask anyone on the team.

What are some of the things that might help us get off the bench and be a regular player?

First, we must look at the ball we have. We are not all given the same kind of ball; maybe one of us has a tennis ball, one a ping-pong ball, and one a baseball. We must accept what we are given and make the most of it. Let's not feel sorry because we don't have what our friends have. If we wish we were tall like Mary, could sing like Debbie, or could get our lessons as easily as Linda, we just waste time that we might spend learning our game. When someone asked the great golfer Bobby Jones to what he attributed his success at golf, he answered, "I have learned to hit the ball where it lies." Let's take the ball we have been given and hit it where it lies.

This most valuable player that we are going to become must, of course, be a good player. After we have decided to take our ball and start playing, we must become a really good player. There are a few tips that might help us in this department. We must desire to become a good player. We must get into life and say, "I am going to win." What if we do lose a few times. Are we going to sit around and feel sorry for ourselves and decide it is no use? Then is the time to take a good look at ourselves, find our weaknesses, and start improving upon them.

This improving is an important part of becoming a valuable player. We call it by the old-fashioned name of "practice." Often when some of us make a mistake or are laughed at, we get frightened and will not try again. We say, "I am not cut out to do that. Let someone who was born with that ability do it. It is easy for her. Let her do it."

In one neighborhood a group of boys formed a baseball team. Among them was a fat, clumsy, little fellow. He struck out, he missed the ball when it was thrown to him, he couldn't run very fast, and he couldn't throw very far. The boys finally said to him, "Why don't you quit? You are ruining our team."

This lad answered, "I know I am not a very good player. But I am not going to quit. What I am going to

do is make one less mistake each day." And that is just what he did. Today the whole world knows that clumsy player as the famous Lou Gehrig, who had an over-all batting average of .341 and won many most valuable player awards. He was one of the greatest baseball players in history. What if he had quit when he was laughed at? What if he had stopped practising?

A good player must not get discouraged. Life won't be a bed of roses for anyone. There will be days when we will wonder why we were born. Have you had days like that? These are the times when we have to try even harder. You know what Robert Louis Stevenson said about trying: "Saints are sinners who kept trying."

If we have the desire to play the game of life well, if we keep trying and practising, we have to endure to the end. We have to be determined to overcome our faults and stay in there trying to score regardless of the handicap. In 1960 the Olympics were held in Melbourne, Australia. There on the winner's platform stood a beautiful, tall, blond American girl. She was being given a gold medal. The boys whistled and said, "There's a girl who has everything."

Tears ran down her cheeks as she took the medal. Most people thought she was just touched by the victory ceremony. The thing most of the audience did not know was the story of her determination. At the age of five she had polio. When the disease left her body, she couldn't use her arms or legs. Her parents took her to a swimming pool where they hoped the water would help her hold her arms up as she tried to learn to use them again. When she could lift her arm out of the water with her own power, she cried for joy. Then her goal was to swim the width of the pool, then the length, then several lengths. She kept on trying until she won the gold medal for the butterfly stroke in the Olympics at Melbourne, Australia. This is one of the most difficult of all strokes. What if Shelly Mann had got discouraged? What if she had not learned stick-to-itiveness?

Next, to get into this category of valuable players, we must try to be a good team member. There is no "I" in the word team. Our Father in heaven has given us the best coaching in the world so that we may make the team. If we will just listen to his word, we will be on the first string. He has told us that the best way to happiness is to forget ourselves and serve our fellow men. The psychologists, (*Continued on following page*)

Be a Most Valuable Player
(Continued from preceding page)

sociologists, and social psychologists are just now getting around to using the techniques which our Father in heaven has told us to use all the time. He tells us that if we lose our life in a life of service, we will be happy. We are on his team. He is waiting to coach us so that we can come home to score. We have good assistant coaches, too. Our parents and teachers would like nothing better than to see us get the most valuable player award. Sometimes when we are young, we think they really have nothing to do but get in our "hair." I had a girl tell me the other day that when she was twelve she hated her mother. She said it took a counselor at Brighton MIA camp to help her realize just how wonderful her mother really was. Let's give these assistant coaches an opportunity to help. They will encourage us to use the great coach we have in our Father in heaven.

No time for God?
What fools we are to clutter up our lives
With worthless things,
And live without the Lord of life,
And life itself.

No time for God?
Better to say not time to eat, to sleep,
To live, to die.
Take time for God
Or a poor misshapened thing you'll be
To step into eternity and say to Him,
"I had no time for Thee."

We need God, and we need our fellow men. Someone once said, "Great men look to see what they can do for others; small men look to see what others can do for them." Be a good team member; encourage each other; be tolerant of others' mistakes; don't be too critical. We need each other.

The last clue is so important if we reach our goals. Don't be a quitter. Remember, it adds no more to the score to get on third base than if you had struck out. We must endure to the end. No matter how we would like to sit down and say, "I have had enough," or "I have been fouled," or "I can't go on," we

LEGACY

BY BETTY VENTURA

*From out of war and carnage two were just—
Mormon, Moroni—and the golden record kept.
Heartsick, alone, yet faithful to their trust,
On they wrote, even as they wept.*

*Then let this be thy peace, oh, prophets true:
That dark-eyed youths, how beautiful their feet!
Now tread once more those sacred hills you knew
And cry, "Repent," in Zarahemla's street.*

*In huts of clay and palm through sun-drenched lands,
New sons of Alma speak with angel fire.
Brown hands clasp brown where some new Samuel
stands,
Declaring to his own, "Arise, aspire!"*

*Thus Laman's sons, oh, prophets, arise to claim
The legacy through tears you gave their name.*

will never make it if we don't keep on playing until the end. The Reverend Bob Richards, the champion pole vaulter, tells the following story.

Mr. Richards had been talking about courage and endurance to an audience in Canada. As he finished, a young man came up to him and said, "Mr. Richards, I enjoyed your talk. I know what you meant by telling us to finish the fight."

Mr. Richards thanked the boy and turned to talk to the next person. As he did so, a man standing by Mr. Richards said, "Bob, did you notice that fellow who just spoke to you?"

"Yes," said Bob Richards. But he turned to look after the fellow as he walked away. Then he noticed for the first time that one arm of the fellow's jacket hung empty.

"That fellow knows more about courage than I will ever know," answered Mr. Richards. "That is only part of the story," his companion said. "That boy was one of the best swimmers around here. Then he was in an accident and lost his arm. He didn't spend any time feeling sorry for himself. He just went on swimming. Last week he entered the annual Canadian swimming meet and came in second place in the ten mile race. He took home the silver medal."

None of us can afford to be average. We must live up to the

very best within us. We are advised to do this by the scripture which says, "Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matt. 5:48.) We, as Latter-day Saints, must truly be champions. Let me close with a definition of a champion.

The average runner sprints
Until the breath in him is gone;
But the champion has the iron will
That makes him carry on.

For rest, the average runner begs
When limp his muscles grow;
But the champion runs on leaden legs;
His spirit makes him go.

The average man's complacent
When he does his best to score,
But the champion does his best
And then he does a little more.

I know that each of you is a most valuable player, if you will live up to the best that is in you. This gospel of Jesus Christ will help you to do just that. I sincerely know that this is the best way of life and that living the gospel can bring only joy into one's life.

May you realize the powers you have; may you have the courage to develop these powers; may you realize that you are on the best team in the world with the best coaches at your side.

Church Moves On

(Continued from page 748)

the title. Major P. Garff of Salt Lake City became the veteran division title holder; and L. R. Ivins, 69, of Provo, Utah won the senior veterans' division. A team from Monument Park (Salt Lake City) Stake took the stake team championship; members were Perry Lane, Dr. Ernest Wilkinson, and James Woodward. Men's competitions were held at Willow Creek Country Club. Senior title in the YWMA's golf tournament was retained by Barbara Christensen, Las Vegas, Nevada. Marcia Thayne, a Salt Lake City high school junior, again won the junior division title. The Young Women's tournament was held at Meadow Brook Golf Course.

19 Joseph Fielding Smith, President of the Council of the Twelve and Church Historian and Recorder, was honored on his 89th birthday. He was born in Salt Lake City in 1876, a son of President Joseph F. and Julina Lambson Smith.

24 An estimated 95,000 spectators together with viewers of telecasts by two stations watched the annual Days of '47 parade in Salt

Lake City. The two-mile, two-hour procession, had a total of 156 units, including 78 floats and 26 marching bands from Utah, Idaho, and Colorado. Floats of 24 wards of the Church depicted historical highlights of the year 1865. President David O. McKay and his wife Emma Ray Riggs McKay, riding in an air-conditioned automobile, received a tribute of fervent applause. The Days of '47 queen was Joan Hart, her attendants were Beverly Whitehead and Patrea Hendrichsen. The third and final performance of the pageant "Tall Shadows" was presented in the Salt Lake Tabernacle. This Pioneer Day celebrated the 118th anniversary of President Brigham Young's entry into Salt Lake Valley and was also remembered with festivities in several other Western-state areas.

It was Utah Day at the New York World's Fair. Among the guest speakers at the ceremonies held at the Mormon Pavilion were President Hugh B. Brown, First Counselor in the First Presidency, also Utah's Governor Calvin L. Rampton. The Manhattan Ward Choir and other select talent from among church members in the New York vicinity performed a musical "Salute to the Mormon Pioneers" for the enjoyment of thousands of visitors.

28 Brigham Young University's basketball team returned home from a seven-week tour of South and Central America. The Cougars' good-will mission winning the hearts of thousands, received highly complimentary reports from various newspapers. They won 19 of the 22 games played on the trip.

30 One hundred sixty-six Japanese members of the Church left Honolulu, Hawaii, for their homes after a history-making temple excursion, the largest ever undertaken to the Hawaiian Temple. The 8,000-mile round trip is also the longest temple excursion in the history of the Church.

Brigham Young University's "Curtain Time, USA" was seen in some ten performances this last month from Idaho to Arizona. This fast-moving show of song, dance, and comedy was presented in June to several audiences in the Eastern United States, including the United Nations, the World's Fair, and the Congress of the United States. Early this summer the 25-member troupe completed a four-month tour as good-will ambassadors from America to countries stretching from India through the Middle East to Austria. They performed over a hundred evenings to delighted audiences.

Tulpehocken Manor Farm

(Continued from page 785)

and their interests were included in our plans for a genealogical tour.

Pennsylvania farmland is noted for its beauty and fertility. All our Swope ancestors were farmers in this area, so the idea of staying on a farm while doing research was a natural one.

We had some pedigree charts printed containing the new information we had located about the family. We planned to give these to interested people we met in that area while doing research and locating relatives. A reunion was planned by the Swope family in Sunbury during our visit. This would be another good place to use the pedigree charts. In our workbook we included a family group sheet, containing the infor-

mation we had about each family on the pedigree chart. We also took along a ream of work sheets so that information we found from each source could be recorded on a separate sheet. This way we would have an accurate record of sources checked. Then we made an outline of those things which were not available at the genealogical library in Salt Lake City so that we would not waste time and money copying material which we could get at the library.

Through all this period of preparation, we prayed as a family for guidance in our efforts to find the records of these ancestors. We prayed for the Lord to lead us to those people and those records which would provide the most information.

After seeing some of the historical sites vital to church history, we went to Bluffton, Ohio, to the

Mennonite Historical Society. These people surely have the spirit of Elijah. They are active in collecting their family histories and records and are unselfish in sharing them with others. I had previously written to their librarian, Dr. Delbert Gratz, who was in Europe gathering the early records and history of the Mennonite people in southern Germany, Switzerland, and France. He offered to help in any way he could and also gave me the name of Ira Landis, a researcher in Pennsylvania who has done much in collecting the history of Mennonite families. When we arrived in Bluffton, we found that Dr. Gratz had left word that the library should be opened for us. We spent a brief period there, then hurried on to Pennsylvania where we felt most of the records we needed would be.

All this time the children had

been eagerly awaiting the week we would spend at Tulpehocken Farm, and now we were there. A woman had answered Jim's ring of the bell. She talked to him a few minutes. Then they descended the porch steps, crossed the spacious lawn, and followed the brick walk to another stone house. When Jim returned, he was grinning from ear to ear.

"Everybody pile out. We are going to stay in the Big Spring

House built in 1732."

He waved toward the house from which he had just come. It was a rectangular stone house built on a hill—two and a half stories in front on top of the hill and three and a half in back at the bottom of the hill. A rock stairway led down the side of the house to the bottom of the hill. We could see an open archway under the house.

"Miss Nissley says that is where the creek used to run. The house

was built right over a spring that fed the Tulpehocken Creek," Jim said as his eyes followed mine to the stone archway. "But come see the inside first. You'll like it."

There was a porch across the front of the house. Both the door to the front hall and the kitchen opened from this porch. The stone house had a simple colonial beauty that gave one a warm, secure feeling. There was a straight staircase and also a sturdy desk just right for our genealogy papers. Here we spread our maps so that we could route our plans for research.

But first the children had to show us every cranny of the old house. The basement fascinated them with its great stone walls and the stone archway. The spring was piped under the wall where it ran through a trough on one end of the basement kitchen. From there it flowed out a pipe at the opposite end of the kitchen to become part of the creek. In this basement kitchen was a huge fireplace where the colonial housewife had prepared her meals.

Here we had come into the world of our ancestors. We had carried our main pedigree lines back into the eighteenth century, so the research we were involved in was that of the age in which this house had been built. We wondered what family had lived here.

It was after nine at night when a knock came at the door. It was Esther Nissley, the woman from whom we had rented the house. In her arms was a box of groceries. "I noticed you did not get to a grocery store, so I brought some things for you." In the box were pancake flour, syrup, salt, eggs, sausage, cereal, butter, bread, milk, and a shoofly pie. When Jim tried to pay her for the things, she said, "Oh, no! This is just a sample of Pennsylvania hospitality." When she heard we had come to do genealogical research, she said she also was interested in the history of the Tulpehocken Valley because of her interest in this farm. After further discussion we found that she was a descendant of Jacob Kobel, one of the ancestors on whose lines we were doing research.

We drove around green and fertile countryside locating ceme-



NOR IS THE EXTINCTION OF LIFE LOGICAL . . .

RICHARD L. EVANS

For a time of remembering those who have left this life, there are some wonderfully satisfying assurances. Often we cite scripture—the reality of resurrection, the certainty of immortality and eternal life—and today would turn to some utterances of others on the certainty of the future before us: "Death is not a subject for mourning when it is followed by immortality," said Cicero. "... die we certainly must . . . without being certain whether it may not be this very day. As death, therefore, is hanging over our head every hour, how can a man ever be unshaken in soul if he fears it? . . . I believe . . . that your fathers . . . my dearest friends—are still alive . . . I hold . . . [that] the soul, its many accomplishments, its vast range of knowledge, its numerous discoveries—that a nature embracing such varied gifts cannot itself be mortal. . . . It is again a strong proof of men knowing most things before birth, that when mere children they grasp innumerable facts with such speed as to show that they are not then taking them in for the first time, but remembering and recalling them. . . . Again, is there not the fact that the wisest man ever dies with the greatest cheerfulness, the most unwise with the least? Don't you think that the soul which has the clearer and longer sight sees that it is starting for better things. . . . Nor is it only those whom I knew that I long to see; it is those also of whom I have been told and have read. . . . I shall not go to join only those whom I have before mentioned, but also my son. . . . I was thought to bear that loss heroically, not that I really bore it without distress, but I found my own consolation in the thought that the parting and separation between us was not for long."¹ With inspiration, with revelation, and with an intuitive certainty, men have so expressed themselves over the ages. And the Lord God has not deceived or misled them in their love of life and loved ones. This is not the end of personal continuance, nor is the extinction of life logical. And so we come again, from many sources to this certainty of assurance: Those who have left us yet live, and where they are, there we may be also. The assurance of personal and eternal continuance is there, not because we like it so, but because it is true. As a poet said in these lovely lines:

"Silently into the night I go,
Into the starry night of heavenly blue;
What matter were the road may lead—
If I but come again at last to you!"²

¹Cicero, *On Old Age*.

²Clara Edwards, *Into the Night*.

"The Spoken Word," from Temple Square, presented over KSL and the Columbia Broadcasting System, May 30, 1965. Copyright 1965.

teries where we copied tombstone records. In this the children were agile helpers. Each took a list of names and ran down the rows of tombstones searching for the proper names. When they would locate a name, they were thrilled with their find, and each kept a tally to see who found the most.

I spent one day in the Lebanon County Courthouse copying data from those deeds which were recorded after 1850. These were not on microfilm at the Genealogical Society in Salt Lake City.

That night, Helen Sprecher, the secretary of the Lebanon County Historical Society unlocked the library of the historical society and allowed me to check through the collection of old newspapers.

Another day we went to the Historical Society of Berks County in Reading. While I checked the index files for material not to be found at our genealogical society, Jim took the children through the historical society's museum. The following day I returned to the Historical Society of Berks County and found four generations and family groups to add to my Stein line. This carried it back to 1623.

The next day we were at the cemetery of the Tulpehocken Reformed Church in Jackson Township, Lebanon County, checking more tombstones.

Three days later we bade farewell to the Big Spring House and the beauty of the Tulpehocken Valley. The children gazed back wistfully until they could see the Big Spring House no more. They had learned much about the valley where many of their ancestors had lived, about the way they had lived, and the things that had been important in their lives.

Just before our vacation ended all of the family gathered at the home of my cousin, Frank Colescott, in Sunbury, Pennsylvania, for the annual Swope family reunion. We gave out copies of the pedigree charts we had prepared and explained what progress had been made in our ancestral research. This also gave Jim an opportunity to explain the gospel to our relatives. They had many questions to ask; the discussion lasted until after midnight.

The time of parting with our relatives and the state of Pennsyl-

vania was a sad one, but we promised that we would return again, we hoped, in the not-too-distant future for another reunion and a continuation of our genealogy quest. We had gathered many facts and sources which would keep our research active for many months.

As the trip home began, the children started planning and dreaming about the next trip.

One said, "How soon do you think we can come again?"



RICHARD L. EVANS

"... NEVER TREAT ANY PERSON AS A THING"

A distinguished commencement speaker suggested a question that all should ask themselves: "What have you got to sell?"¹ Perhaps more properly it could be put: What have you got to offer? What have you got to give? The law of compensation, the law of giving and receiving still works basically in all relationships of life, even if we don't always see it as such. And on a subject previously somewhat considered, there is no greater lesson to learn than the importance of personal performance. And there are some things that cannot satisfactorily be separated: personal standards, personal morals, personal conduct cannot satisfactorily be separated from professional conduct; nor talent from integrity. In some counsel to youth feeling their way into the future, Field Marshall Montgomery said: "Speak the truth. Stand firm by what you believe to be right. Be enthusiastic in everything you do."² General Marshall, to cite another source, said: "Sincerity, integrity, and tolerance are, to my mind, the first requirements. . . ."³ "Keep faith in the goodness of mankind," said Marquis Childs, "and . . . say the truth as you see it."⁴ ". . . approach every subject and person with good will until there is justification for not doing so,"⁵ Arthur Krock added. These add up to recognizing integrity in others and offering integrity and trustworthiness to others, along with time and talents. Another important item in what we have to offer is attitude—attitude toward excellence and attitude toward others. As to excellence, Lewis Webster Jones once warned that "we are raising . . . the mass man, the self-satisfied man . . . [who] prides himself on being the average man."⁶ But being average isn't good enough because it takes more than an average performance to bring about progress. Every improvement and all progress has come because someone dared to be different—dared to be better than average. The average is not enough in raising standards, in improving processes, in doing better than has been done. Finally as to attitudes toward others, Sir Arthur Hford said: "Through life, never treat any person as a thing."⁷ The importance of people, the importance of each person, and the potential of each person is beyond calculation. Person-to-person is still the most important relationship in life. ". . . never treat any person as a thing."

¹James Francis Cooke, "What Have You Got to Sell?" *Etude Magazine*, June 1953.

²Field Marshall Montgomery, reported in *Harper's Magazine*, June 1950.

³General George G. Marshall, *idem*.

⁴Marquis Childs, *idem*.

⁵Arthur Krock, *idem*.

⁶Lewis Webster Jones, President, University of Arkansas, Address at Rice Institute, June 1951.

⁷Sir Arthur Hford, reported in *Harper's Magazine*, June 1950.

"The Spoken Word," from Temple Square, presented over KSL and the Columbia Broadcasting System, June 13, 1965. Copyright 1965.

Before we saw him on our street
We heard the laughing music soar,
Heralding at white-gold noon
The swarthy troubadour.

Then all the children, rushing, came
With simple coin for offering
To ply the monkey's wizened charm,
Bright omen of the spring.

We followed them around the block
And watched them down the avenue,
Until the arching maples closed
And hid them from our view.

And when we closed our eyes, to hold
Awhile the magic undefined,
There still was left the fading smile
Of melody behind.

Since Cumorah

(Continued from page 783)

machinations of the Evil One. . . they were caught in their own schemes, they who led the people away from thy covenant. . . .⁷⁴

Like Zenos, our hero confronts them boldly:

"As for me, since I lean on thee, I shall arise and confront those who despise me. . . For thou didst show me thy power at day-break, and didst not cover with shame the faces of those who supported me, who joined together in thy covenant and hearkened to my voice. . . in the congregation of the saints. Thou shalt make their cause to triumph forever." (iv, 22-25.)

As he heard the prayer of Zenos "in the midst of thy congregations," so God hearkened to the voice of this poet "in the congregation of the saints." The situations of the two men—if indeed they are not one and the same person!—are remarkably alike: It is the same story of inspiration and mighty prayer, opposition, expulsion, humiliation, and ultimate triumph, and all in the wilderness and in the midst of the congregations. As told in the

Habakkuk Commentary of the Dead Sea Scrolls, the mysterious and much-discussed "Teacher of Righteousness" experiences much the same vicissitudes.

First of all we are told that the Teacher of Righteousness had been attacked by the wicked and that the people had been turned against him by the Man of Lies who led them astray from the covenant (1:4-5); then we learn that the Man of Lies brought false charges against the Righteous Teacher in a general conference, and was supported by a faction who refused to come to the Teacher's defense. (1:13.)

Then we hear of a wicked priest who at first seemed to be a man of integrity but later became greedy and unscrupulous in acquiring wealth (2:5-6), and then turned against the commandments of God and as a result suffered from a horrible disease. (2:7-8.) It was this priest we are next told, who persecuted the Righteous Teacher and delivered him into the hands of his enemies. (2:8.)

Next we learn that the Teacher of Lies set up his own religious community by trickery and deceit

(2:12-13) and that the wicked priest pursued the Teacher of Righteousness to the place where he had fled for refuge, apparently in the desert, and there at the meeting of a community on the Day of Atonement used his authority to try to take control of the meeting and confound the Teacher. (2:15.)

The next passage tells of the overthrow of the wicked priest and his ultimate disgrace, but more as a prediction and a hope than a fact: "His loss is greater than his gain . . . the cup of the wrath of God will overcome him." (2:16.) Finally, we learn that the headquarters of the wicked priest was Jerusalem, "the City," where he defiled the temple and plundered the poor. (2:18.)

Whether or not the Teacher of Righteousness (as has been maintained) was the author of the *Thanksgiving Hymns*, we are obviously dealing with a situation characteristic of religious sectaries with their bitter feuding between factions and leaders.⁷⁵ But though Zenos plainly has much in common with these two leaders, there is one thing that brings him so close to the writer of the *Hymns* as to suggest actual identity. This is his Parable of the Olive Tree.

(To be continued)

FOOTNOTES

⁷⁴I.e., in Psalms 26:12 and 68:26.

⁷⁵Hymn 10 (L), v. 22-25. These seeking trouble may have been officials in Jerusalem. As Gaster renders the next lines of the poem, they may have come right out of 1 Nephi: "Because they hemmed in my way, and because of their infamy, the fount of understanding was hidden [from them]. . . ." T. H. Gaster, *op. cit.*, p. 152. "They hedged me about with thick darkness," he continues, like Nephi in the desert, ". . . my soul was overcast. Sorrow was all about me, and the pall of shame o'er my face. . . . I was bound with unbreakable cords. . . . Over my soul swirled the torrents of hell." (*Ibid.*, p. 153.)

⁷⁶iv, 22-25. He describes his deliverance "from the congregation of vanity and the assembly of violence" in vi, 4-7.

⁷⁷L. E. Toombs, in *Journal of Semitic Studies*, 1 (1956), 372f, distinguishes no less than six different teachers in the Qumran literature, all of whom suffer persecution except the Messiah in his final appearance.

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Cheating

(Continued from page 771)

President Wilkinson believes that reporting offenders is necessary both to their salvation and to the preservation of community safety. General MacArthur argued that offenders should report themselves. Of course, President Wilkinson is right. Those who would exploit society would be delighted if society waited for them to report themselves. But MacArthur also had a point. If he had information which he had received in confidence, he had a moral obligation to those who allowed him to have the information as well as to society. Such conflicts in loyalty are very difficult to resolve. General MacArthur oversimplified it by referring to the needs of society as "the clamor of the crowd," but his emphasis on loyalty to those who trust you was sound. The big problem is to decide which loyalty takes precedence, loyalty to certain persons or loyalty to society.

Can our youth be blamed if they seem to have some difficulty with this problem of divided loyalty? They have been reared in a world in which some of the most degrading epithets in common usage are "fink," "rat," and "stool pigeon." Having been heavily exposed to this philosophy of keeping their noses out of other people's business and never exposing wayward peers, our young people are neither necessarily rebellious nor wicked because their loyalty often seems to be to the offender rather than to society. One of the young men forced to resign from the Air Force Academy clearly presents the logic of the position of some of those who refuse to report cheaters:

"If all the regulations are interpreted literally, it is simply not possible to live up to them.

"We got a new commandant. . . . Cadet officers were stripped of their authority, . . . and the honor code became . . . less an ethic than a tool of inquisition for the squadron officers. . . .

"In the last year or so the increase in nit-picking made the cadets downright rebellious. . . .

"Disturb grew up between the cadets and officers within the wing, and the officers responded with cloak-and-dagger style inves-

tigations of minor infractions, . . .

"We still had an honor code, but by then our loyalty had shifted from the academy to each other. It was us against the officers, and the cardinal rule of the new honor code was that you didn't fink on your buddies."³

This anonymous young man does not speak for the academy. Undoubtedly many will dispute his story. Nevertheless, his story reveals the key to the problem. Human beings are social creatures. As such, all but the most rejected

have loyalty to fellow human beings. The question is simply, "To which human beings?"

We hear much these days about excessive teenage peer-group influences. If it is really true that adults have alienated youth to the extent that they reject their elders in preference for age peers, the fault rests with the adults, not the youth. Idealistic youth will give loyalty where loyalty is deserved. If they have no part in making the adult world in which they live, if they have little reason to feel that they



FATHERS: EXAMPLE AND IMITATION

RICHARD L. EVANS

We turn a moment to what could be called an item on imitation, going back some years to something Carl Van Doren said, that "... small boys instinctively mimic their fathers . . . [This is] part of every boy's education . . . little boys . . . hurrying to keep up with longer legs . . . in imitation and admiration. A small boy then will give up almost any play to imitate his father at work. He asks endless questions, in the serene assurance that his father will know the answers." But after "this age of imitation and admiration" there may come periods of questioning, of "disagreement," periods of "independence." Then with more maturity, such differences tend to disappear, as the hearts of fathers and sons humbly turn toward each other with appreciation and respect. And sons have children and come to discover that "life is a good deal like father said." Finally comes the loss of a father, and a son feels the "loneliness" that comes with the loss of strength and love on which he had learned to lean; then more and more sons feel themselves as fathers and turn more dearly to their own children.¹ This cycle suggests some sober searching. Our Lord and Savior said: "The Son can do nothing of himself, but what he seeth the Father do."² He also said: "Be ye therefore perfect, even as your Father which is in heaven is perfect."³ Again the example and imitation, with a very great weight of responsibility—a weight that fathers carry always concerning their children. And in looking for solutions to problems, we sometimes look a generation too late, for this matter of example and imitation is sometimes at the source. As Samuel Eliot said: "The influence of a man is not just in what he says [or does] but what he is. Character is singularly contagious."⁴ There is the further sobering fact that when we choose to marry, we choose, in effect, someone whom our children are likely to imitate, someone whose beliefs, convictions, and character we would want them to follow—or so choose we should. Thank God for the love and confidence and companionship of fathers, for respect and understanding, always with an awareness of the weight of example and imitation—for fathers whose names we bear, whose heritage we have, whose footsteps we may follow, with respect, along with love.

¹See "A Man and His Father" by Carl Van Doren, *Good Housekeeping*, December 1948.

²John 5:19.

³Matt. 5:48.

⁴To Charles W. Eliot, by Samuel A. Eliot, "What I Owe to My Father."

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belong to anything but a dependent status, we should not be surprised to find that they turn to each other for support and rebel against adults.

Traditional American philosophy, which they learn in school, has emphasized individual freedom, and it has tended to honor men who have opposed uncontrolled authority. The development of democracy everywhere has weakened the power of authority over which the people have no control or against which they have no redress. Struggles against tyranny lead to the development of contempt for the "informer." Believers in the dignity of the individual have for generations taught their children not to be "tattletales." No one respects the person who "bears

MISSIONARY

BY BEULAH HUISH SADLER

*We have placed our trust in you,
Stranger in a foreign land,
Asked that you may walk in peace—
Find the waiting hand.*

*Asked that joys may spring from
you,
Truths your every thought unfold.
Speak the sacred words of Him
Who shaped the holy mold.*

tales" or otherwise puts pressure on others in order to stir up trouble or to gain advantage for himself.

On the other hand, survival of all groups depends on reciprocal loyalty of group members. Traitors or opportunists who would prey on their fellows must be stopped. In a state of anarchy such stopping may be done on an individual basis, but in an organized civilization group cooperation leads to the suppression of offenders. This is true in a democratic community or even in a criminal gang. In a democratic system every citizen bears a moral responsibility to oppose immorality both on a personal basis and through community machinery provided for the purpose. Offenses are freely reported in the belief that justice will prevail for both the accused and for the community.

But when community machinery tends to become oppressive, individual loyalty to the community

begins to waver. Small groups tend to band together for mutual protection against the community rather than in support of the community. Instead of dependence on individual morality and loyalty, the community has to turn to police coercion to maintain its authority. In this situation, reporting offenders may become an offense against free men.

Over a ten-year period, I have made extensive studies of cheating in college. I have found that a large proportion of 6,000 students studied say they cannot judge cheating to be sinful or immoral. They say, "It all depends," and their answer reflects upon a social system in which right and wrong have not been clearly defined and in which loyalties are divided.

Here then is the universal challenge. To whom should our youth be loyal? Where can they find the system of belief, of freedom and integrity, which deserves their loyalty? To the Latter-day Saint there is only one answer: in the kingdom of God. The gospel plan of salvation is eternal truth to which honest men can give complete allegiance. When we take the steps necessary to convert our youth to this plan, they will show us the way to honor and to true brotherly responsibility.

Conversion *always* leads to genuine brotherhood. When we love our neighbors, we won't inform on them to their hurt, neither will we withhold our aid when other people or untoward events threaten to harm them. And when we have faith in our brotherhood, we will report for offenders if they are not wise enough to report for themselves when they suffer from maladies which threaten to destroy them, and we will check them firmly when their behavior threatens either themselves or all of us with destruction. We will not hesitate to report them because we will have confidence that the agencies to which they are reported will handle them with understanding and with love. In God's kingdom every man is honored and the welfare of each person is of primary importance. Error is carefully corrected, not rooted out in hate. This is the way it will be when men are truly converted to the gospel of Christ.

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When we love our children enough to live for them as well as for ourselves, when we become wise enough to give them the guidance they need, when we ourselves become honest enough to set the proper example and humble enough to become their friends rather than their police officers, tattling will die and honest informing will be part of our expression of respect for each other, as it was with a senior in one of my classes. With tears running down his cheeks he said, "Brother Smith, was cheating in this test. I love him too much to let

him get away with it. He has been my close friend for many years, but I can't convince him that he shouldn't cheat. Please help me. He is too good a man to be lost." They all are too good to be lost.

¹Earl C. Kelley, *In Defense of Youth* (Englewood Cliffs, N.J.: Prentice-Hall, Inc., 1962), p. 43.

²Charles I. Glicksberg, "Student Ethics and the Honor System," *School and Society* 85 (May 25, 1957), 181ff.

³Douglas MacArthur, "The Old Soldier Looks Back," *Life*, January 10, 1964 (Vol. 56, No. 2), pp. 62f.

⁴*Idem*.
⁵"A Cadet Involved Sizes Up the Scandal," *Life*, February 12, 1965 (Vol. 58, No. 6), pp. 68ff.



THE PERSONAL CONTRIBUTION

RICHARD L. EVANS

A distinguished civic leader recently recalled that Rudyard Kipling took a piece of paper, which certainly would have cost less than a penny, and wrote on it the "Recessional": "Lord God of Hosts, be with us yet, Lest we forget"—with all the stirring, moving meaning of its thirty unforgettable lines. And then this same observer said that "millions of machines could not have thought this out"—could not have written the "Recessional" with its emotion and message, and indeed, the very immortality of it. This has its application for a season when young people are moving forth to find their way into the future. The personal contribution is still the most important element and asset in life—learning, working, serving, creating, comforting, counseling, proving, and improving. Basically there is no substitute for the personal process. As an eminent educator once observed: "We have not resigned from the human race: Neither science nor technology nor all the deterministic doctrine inspired by them, nor the despotism that has tried to force that doctrine upon mankind, has succeeded in producing a world that can function without our individual powers of reason, imagination, and conscience. We are not mere sponges or plankton afloat on a tide . . . we are rational beings, capable of charting the tide and navigating it, and even diverting and directing it. . . . There is no . . . substitute for the creative individual."¹ It is people who write music, who think thoughts, who love loved ones. It is people who make machines, who improve processes and products. And people who take responsibility, who are creative, who solve problems, who live and serve with integrity are still the greatest product of all our education and effort. And to those who are searching for a future, for a purpose, for a place: First get the best preparation possible; then don't be satisfied with average or routine performance. Think, try, plan, pursue. Be a sincere, interested, productive, and responsible person. Personal contribution is still the most important contribution in life. Personal service is still the greatest service. Personal standards, personal morals, personal conduct—the personal, eternal worth of the individual—this indeed is the very purpose of life. "Lord God of Hosts, be with us yet, Lest we forget" this also.

¹A. Whitney Griswold, Address at Yale University's 25th anniversary commencement.

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A Testimony

●The year is 1898; the missionary experience belongs to Elder David O. McKay. His words and his experience appeared in *The Millennial Star*:

The elders laboring in Ayr, relate the following experience which will be interesting and encouraging perhaps to some of the readers of the *Star*:

For some time after our arrival in Ayr we had no encouragement whatever from the people; but were met with such cold indifference that our hopes were lowered nearly to the point of despair. However we persevered with our street meetings and on July 4th had the satisfaction of speaking to our first good audience. As the meeting proceeded a spirit of opposition became very manifest. Our opponents tried to interrupt us, but a woman's encouraging voice was heard, saying: "Pay no attention to the disturbers; your teachings are in accordance with the scriptures. Go on with your meeting!" She was an entire stranger to us, and little knew at the time what consolation and encouragement her words gave two humble servants of the Lord.

She was recognized at several of our succeeding meetings, and on the evening of September 5th, we had the pleasure of conversing with her. Mrs. Wilson, for that is her name, invited us to her home, and in accepting the invitation we took with us some views of Utah. In the illustration of the Salt Lake Temple is a picture of one of the windows showing the Prophet Joseph Smith receiving his first vision. When Mrs. Wilson saw this she shed tears of joy and said, "I saw in a dream that man praying in the woods, a long time ago."

As the conversation continued, Elder N..... read his blessing received when he was set apart for his mission. Among other promises made him was that "Angels should go before him." When the lady heard this, she testified again saying, "That is true; angels have been here; and I saw you two men coming from America to preach the gospel."

Mrs. Wilson and her two daughters have been baptized into The Church of Jesus Christ of Latter-Day Saints.

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(Continued from page 763)

partner. We spend too much time in 'created' made-to-order amusements. We need to create our own games and interests. We spend too much time before TV and movie screens watching voluptuous, immoral, immodest people act before us. We drive when we should walk. We sit when we should say good night. We spend idle time and give Satan a foothold. We are alone when we should be in company. We kiss, kiss, kiss. We stir ourselves to the breaking point."

The time has come when MIA officers and teachers and others should unitedly rise as a single voice to assist the parents and youth in changing the pattern of social life among the youth in our communities.

MIA officers, into your capable hands come the souls of tomorrow's men and women. What will you do with them? Their bodies at this age are vigorous and active. Their emotions are near the surface. Their faith is easily kindled and nurtured. Their passions are yet unbridled. But, their spirits *can* be molded. You must not fail these youth.

Leaders, when the young come for bread, what will you give them—bread or a stone? Bread is the staff of life; it nourishes and feeds and builds. The stone is lifeless—the symbol of inactivity. Indeed, sometimes it is death-dealing.

When young men and women come to you for fish, what will you give them—a palatable, body-building fish or a coiled serpent? When these fresh young folks come to you asking for an egg, will you give them a scorpion? When they ask for figs, will you press thorns into their flesh? When they ask for grapes, will you give them sharp, prickly bramble bushes?

What boys and girls need are models, not critics. When they reach the crossroads in moments of important decisions, as they do so very often in their teen years, they need to find there strong men and women of character and love—people who care, people who are humble and unselfish, people who love their fellowmen more than themselves.



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You Can't Miss If You Read

The Salt Lake Tribune

Today is the day we need a voice—a resounding, stentorian voice. It must be the voice of a true shepherd, clear and loud and penetrating. It must be consistent, unified, and continuous, for as Paul told the Corinthians:

“... if the trumpet give an uncertain sound, who shall prepare himself to the battle?”

“So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.” (1 Cor. 14:8-9.)

Paul continues: “There are, it may be, so many kinds of voices in the world, and none of them is without signification.” (*Ibid.*, 14:10.)

The clarion calls of the multiple voice must plead for moderation, proper timing, all things in the season thereof.

That voice must tell the twelve-year-old boys and girls as they enter into the Mutual Improvement Associations that they are not beginning their social life with parties and dancing and dating. They are still children with an enlarged program. That strong multiple voice must impress the youth of Zion that early teen years are not for dating but that significant, important roles may be played through these years in preparation for the future. This is the time to get acquainted. This is the time for group firesides, group meetings, group picnics, occasional group socials—all properly chaperoned and without pairing off or dating. This can be a rich and rewarding period extending until well into mid-teens and yet never a date. Friendships should be nurtured as opportunities to lay destiny's foundations.

Someone has contributed this thought about the value of friends:

When Abraham Lincoln was first mentioned as a possible candidate for President, many people regarded it as a joke. One man said, “Why, Lincoln has no great influence in this country, no great pull; he has no money, not much of anything except a lot of friends.”

A lot of friends! It was his “lot of friends” who made him President. Theodore Roosevelt, even with his remarkable ability, became great only by the powerful,

persistent, enthusiastic assistance of friends.

One half of man's success must be accredited to his friends.

Life would be barren and lean if stripped of its friendships.

Friends are opportunities, and "destiny is determined by friendship."

We would not have the youth feel that these activities are wrong, for there is definitely a time for the dance, for travel, for associations, for the date, and even for the steady date which will culminate in the romance which will take young people to the holy temple for eternal marriage. But it is the timing which is so vital. It is wrong to do even the right things at the wrong time in the wrong place under the wrong circumstances.

Long centuries ago the Prophet Jeremiah asked the age-old question:

"Is there no balm in Gilead; is there no physician there? why then is not the health of the daughter of my people recovered?" (Jer. 8:22.)

And the answer is definitely "yes." There is a balm—there is a physician, and the moral health of Zion's youth can be recovered. The answer is obvious and certain. Change the social patterns. Change the single-partner-all-evening dance pattern; postpone the dating until proper timing would deem it wise; postpone steady dating until late teens. And, certainly, the emotional, social, moral health of youth will be recovered, and we can have pure persons in an impure world.

Community patterns can be changed. If they are deeply entrenched, the task is a more difficult one, but possible. It does take concerted action from all the forces. Parents, the MIA leaders, and all other agencies should cooperate in school, church, and community life so that all the young from childhood well into high school would remain children, dressed like children, entertained like children, supervised and disciplined like children, and limited to the social activities and interests appropriate to children. Undoubtedly, there would be some resistance at first. Some children might not be happy about it, but resolute parents and leaders on a



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community basis could accomplish it.

And then in high school days, there could come a gradual, limited relaxation where acquaintanceships would increase, worlds would widen, interests would deepen, and friendships would increase, but practically all social activities would still be on a group basis.

Again, the battle might be fierce, and there could be much resistance at first. Here would be the test to see if the parents on the contributing end, who feed and clothe and shelter and educate, would win the battle or if the young on the receiving end would control. It is my feeling that most of our children and young people would yield and conform when they saw wise purpose, consistency and strength and firmness in their parents. They would accept the changes if they saw no vacillation or wavering or weakness on the part of parents and leaders. In the absence of resolute action on the part of their elders, youth have skidded into the easy pattern. It might be most difficult to change those young people already deeply entrenched in the present distorting patterns, but the oncoming generation would respond and yield to the judgment and firm determined purpose of maturity.

School authorities would undoubtedly cooperate with what was desired by their people, the community parents. The school is the servant of the people; the authorities there are of the people with their own social problems also. And the school and the community would profit by such a positive, conservative program.

Patterns of dance, dress, dating, and other social life can be changed, that is, if it is worth it. This is certain, but the voice must be a trumpet call, sustained and consistent and unvarying. Is it worth it if virtue can be preserved, honor and integrity enthroned, education furthered, lives ennobled, and souls saved?

Then come the later years of high school and the first year or two of college—the mid-teens, when social life could increase even to the occasional date—the date sometimes referred to as the "play-the-field" date, when ac-

quaintance widens and friendships begin to mature. Now John may begin to have occasional single dates with Mary and Marg and Matilda, with Rose and Ruby and Rachel, with June, Jane, and Janet, with Mabel and Maurine and Martha. And then when he has been the rounds, he could start again, gradually concentrating on the most pleasing ones.

Mary would do the same. As her opportunities came, she would reject the steady dater to accept invitations from James and John and Jason, from Bill and Bruce and Boyd, from Peter and Porter and Patrick, from Marvin and Matthew and Michael.

There would have been many pleasant games and parties and meetings. There would have been numerous delightful dances and dinners and picnics. By the time they were in college, the Johns and the Marys will have wide acquaintance. They will know the weaknesses and strengths of many young people of their own age. They will note the good traits they hope to find in life's partners and the ugly and despicable ones they hope to avoid in a wife or husband for eternity. They will have created their images of the good, the wholesome, the right, the smart, the worthy, the honorable, the personable. They will have had many good times—decent, honorable good times—good times without hint of evil, indiscretion, or uncleanness—good times plus a wide circle of real friends.

As college days progress, there may be increased social life especially for girls. Young women usually marry between nineteen and twenty-three and often marry men a little older than themselves. Now, in the upper end of the teens, they may attract the returning missionaries who come home polished, ambitious, worthy. Perhaps now the "play-the-field" dating could begin to narrow down toward these fewer ones who showed greatest promise, and steady dating could now properly increase as they pursue their education. There could still be in these early college years much that is beauty and fun and romance and many delightful, rewarding experiences.

Young women may do well to

finish their college work, for some day there is a possibility of widowhood and the financial problems of supporting a family. As the young women begin their steady dating, it could properly be with the more worthy, the more personable, the more delightful returning missionaries who can worthily take them to temple marriage and a happy future. Every Latter-day Saint girl who grows up wholesome, sweet, clean, and personable is entitled to the best and should be satisfied with no less; and generally, every normal, young Latter-day Saint boy from infancy should dream of a mission to meet his obligation to the world and to the Lord. Accordingly, with this grand experience in the future, most young men will not get too serious in their romance until after their missions.

Every young man has assurance of a productive, purposeful, and happy life if he shall have followed some such wholesome program, culminating, after his mission, in sweet romance and beautiful eternal marriage.

Youth must be made to understand that there is no disposition on the part of parents, church leaders, or community people to deprive them of any opportunity, blessing, privilege, or joy but only to spread such out to be enjoyed sequentially in the proper time thereof.

MIA leaders and parents and others must learn that prevention is better than cure; the time to indoctrinate is before the temptation; the time to strengthen resolves is before the situation arises; the time to eliminate the problems is before they develop.

Permit me an example: Little Tillie was now fifteen with at least two years of sordid, devastating, and calamitous experiences behind her. She went to the skating rink with other little girls, if not with parental approval, at least without serious curtailment or opposition. She was but a little girl, but judged by experience, she became old before her time. She skated well; she was like a perfect little rosebud just beginning to unfold. A young man several years older found her attractive. They skated together a few nights, and then he took her home. He acted gentlemanly this first night. Then followed nightly experiences which left her without

virtue and desolate. This young man boasted to his fellows, and this little Tillie became very popular all at once, the envy of the other girls, for all the vicious boys of town dated her. When she had been "used" by the bad boys of the town, she was abandoned by them to her misery, shame, bitterness, and aloneness. Her popularity was short lived, her life blasted. Damaged goods! She was now forlorn, almost without hope. How could she return to school? How could she raise her head in her small

community? Could she ever attract righteous companions? She had "lived it up" as the youth say. She had really "lived it up." This little girl had asked for juicy grapes, but a serpent bit her and left her to wrestle with the poison. She had asked for an egg, but was stung by a scorpion.

Now, we try to place the responsibility. Who is to blame when a little thirteen-year-old girl becomes a woman overnight? Certainly, the whole responsibility cannot be justly placed on her little tender

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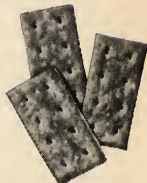


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shoulders. You parents know—you community leaders know—you older youth know. But the little girl suffers and suffers and suffers. A vicious, destructive, social pattern of early steady dating must be changed.

Again, Johnny was a splendid boy with every chance to grow up properly and have happiness, but Johnny's parents thought it was such an innocent little dating program. The little girl was so cute and sweet. Of course, they would not think of marrying this young. It was such an innocent pair, but Johnny was a normal boy, and Marie was just a little innocent girl; and Johnny and Marie just weren't fortified sufficiently to meet such a gigantic antagonist as the temptation, and constant physical association overwhelmed them. And Johnny as well as Marie are marred; they are "damaged goods"; they are scarred. Of course, they can repent, but they have suffered irreparable harm because the people of communities look with tolerance upon social patterns which are destructive and death-dealing.

Allow me another example. The long-distance call came from southern California. It was a little voice, a child's voice that was sobbing. It was an immature voice which began to tell me a sad, sad story. The sobbing which came over the wire was from a little voice, an immature throat, and young lungs, and a tender heart. What could she do now? What should she do with the baby? Where should she go; what could she do? I could hear the mother weeping near the phone on the other end, but what good could a mother's tears do now? And I remembered that as the crucifiers led the Lord away toward Golgotha, to the place of his crucifixion, there followed a great company of people, and of women which also bewailed and lamented him. But Jesus turning unto them said:

"Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children." (Luke 23:28.)

Then I felt to say to myself: Why cannot mothers profit by the tears of other mothers who have failed? Why cannot girls profit by the sad experiences of numerous

other girls who have suffered, and bled, and nearly died in tragedy?

The cause: Early steady dating.

The cure: A changed community pattern of dating.

It is my considered feeling, having had some experience in interviewing youth, that the change of this one pattern of social activities of our youth would immediately eliminate a majority of the sins of our young folks; would preclude numerous, early, forced marriages; would greatly reduce school drop-outs; and would be most influential in bringing a great majority of our young men and women to the holy marriage altar at the temple—

FIRST DAY OF SCHOOL

BY ANNIE KENDALL WILSON

There was no comeliness in this small one

Who stood beside me when her work was done.

The children had avoided her all day,

And if she spoke, they quickly turned away.

Her dress was old, her hair hung limp, but when

I took her hand she wore a gamin's grin.

"You are so beautiful," she said, "so new,"

And quietly, my heart was breaking, too!

clean, sweet, full of faith to become the worthy parents of the next generation.

I love the youth of Zion. I have confidence in them. I believe in them. I am certain that with a good example and proper instruction and careful direction, they can soar to great heights in accomplishment and purpose. May I close with some lines from Mrs. John Deconven Berry, entitled "The Believer Speaks":

"I like this rising generation. I like this world in which this generation lives.

I like the way it laughs—with head thrown back and wide mouth full of wolf-white teeth.

I like the way it's built—slender and supple as a willow wand, to bend and not to break.

I like the way it moves—like a

bird swooping, direct and certain, but graceful withal.
I like the way it talks—distinctly, plainly, chary of words and prodigal with laughter.

"I like the way this rising generation works—matter-of-factly, and with a proper pride.

I like the way it plays—wholeheartedly, gaily, with a nice appreciation of the fine points of every sport, with a really sporting spirit and a liking for them all.

I like the way this rising generation dresses—riding hatless in the easy comfort of jodphurs and open shirt, or swimming in bathing togs—its street clothes trim as a clipper ship—its evening dress formal to the degree of elegance and charm.

I like this rising generation—I admire its standards, its overwhelming honesty, its clean, wise mind in a clean, fit body, its persistence, the sporting spirit in which it takes its knocks—or, having attained a measure of success, the wholeheartedness with which it extends the helping hand to the next fellow.

"I like its perfect grooming—from dense, bright hair to shining fingertips and well-shod, high arched, eager feet.

I like this rising generation—I like its friendliness—and cool indifference.

I like its level-headedness in danger, its efficiency in difficulties.

I like it for its daring to do, its future held securely in both strong, slim hands, a smile on its lips; and high hopes in its young heart, its desire to be charming and lovable.

I LIKE this rising generation."

(Used by courtesy of Brunswick, Maine, *Record*.)

God bless the youth and their leaders so that tomorrow they may see roses instead of ashes, and instead of anguish, disillusionment, remorse, blasted lives, there will be joy, happiness, accomplishment, and "peace that passeth understanding." In the name of Jesus Christ. Amen.



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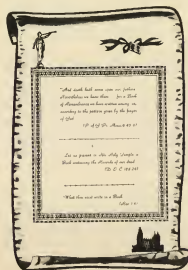
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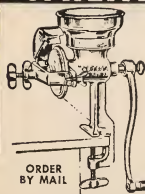
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Teaching

(Continued from page 775)

to take upon ourselves a mortal body. They were individuals who were blessed with the right of free agency. They were a part of the great family of God who, had they exercised their free agency properly, could have had the same privileges as his other children, but because of their choice they forfeited the right to obtain a physical body and to progress eternally.



"WHAT HAS HAPPENED TO VIRTUE?"

RICHARD L. EVANS

To borrow a question recently read: "What Has Happened to Virtue?" On this subject we would cite some lines by Cecil B. DeMille: "We are too inclined to think of law as something merely restrictive," he said, "—something hemming us in. We sometimes think of law as the opposite of liberty. But this is a false conception. . . . God does not contradict Himself. He did not create man and then, as an afterthought, impose upon him a set of arbitrary, irritating, restrictive rules. He made man free—and then gave him the commandments to keep him free. . . . We cannot break the Ten Commandments. We can only break ourselves against them—or else, by keeping them, rise through them to the fullness of freedom under God. God means us to be free. With divine daring, He gave us the power of choice."¹ More recently an able observer had this to say concerning those who may choose to suppose that the commandments have been repealed: "I ask you: Is God, who the scriptures say is the same yesterday, today, and forever, now changing his mind? Does Jesus no longer believe what he taught when he was on earth? . . . For any man to attempt to change the moral law is like trying to change the Deity himself."² Now, since God has not repealed the commandments, and since man cannot, the plain fact is that despite the rationalizing of those who would justify indulgence of unworthy impulses and appetites, the commandments are both in force and self-enforcing. The Lord God has not repealed the basic laws of life nor the law of cause and consequence. Then why should we seek to popularize or condone evil, or to live against the grain, or to ignore or rationalize the commandments God has given? They are not arbitrarily imposed, but are given because of the fundamental facts. And when we keep or ignore the laws, we realize the results. The virtue of virtue, the virtue of chastity, the virtue of honesty and honor, of cleanliness of thought and conduct, lead to respect of self, respect of loved ones, and of God, and to quietness of conscience and personal peace. And whatever has happened to virtue, whatever we may have lost, we had better return to it, for in a sense the commandments are self-enforcing—and, as Cecil B. DeMille said, "We can only break ourselves against them."

¹Cecil B. DeMille, Brigham Young University commencement address, 1957.

²Mark E. Petersen, general conference address, April 1965.

"The Spoken Word," from Temple Square, presented over KSL and the Columbia Broadcasting System, June 27, 1965. Copyright 1965.

It is no figment of the imagination that there is a devil. Nor is it a mere supposition that there are legions of evil spirits who are directed by the devil in their influence to bring about destructive work on the earth.

The following accounts by reliable witnesses attest to the horror of the presence of evil spirits, to the reality of their existence, and to the fact that they are continuing to rebel against God and those who follow him as they did when they were cast out of his presence.

On Sunday, the fourth day of June, 1837, the Prophet Joseph Smith told Heber C. Kimball that the Lord had whispered to him, "Let my servant, Heber, go to England and proclaim my gospel, and open the door of salvation to that nation."

Orson Hyde was sent as a companion to Brother Kimball, and they arrived at Liverpool, England, on July 20. Others accompanied them on this mission. Ten days after their arrival, they had a most unusual experience. They had taken a few occasions to preach the gospel publicly, and early Sunday morning, July 30, Elder Isaac Russell, who had been appointed to preach that day in the Preston Market Place was tormented by evil spirits and came from the room in which he was sleeping to the room in which Elders Kimball and Hyde were sleeping and "called upon them to pray for him that he might be delivered from the evil spirits that were tormenting him to such a degree that he felt he could not live unless he obtained relief. They immediately arose and laid hands on him and prayed that the Lord would have mercy on his servant and rebuke the devil." (DHC 2, 503.)

Heber C. Kimball related what took place at that time:

"While thus engaged, I was struck with great force by some invisible power, and fell senseless on the floor. The first thing I recollected was being supported by Elders Hyde and Richards, who were praying for me; Elder Richards having followed Russell up to my room. Elders Hyde and Richards then assisted me to get on the bed, but my agony was so great I could not endure it, and I arose,



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bowed my knees and prayed. I then arose and sat up on the bed, when a vision was opened to our minds, and we could distinctly see the evil spirits who foamed and gnashed their teeth at us. We gazed upon them about an hour and a half (by Willard's watch). We were not looking towards the window, but towards the wall. Space appeared before us, and we saw the devils coming in legions, with their leaders, who came within a few feet of us. They came towards us like armies rushing to battle. They appeared to be men of full stature, possessing every form and feature of men in the flesh, who were angry and desperate; and I shall never forget the vindictive malignity depicted in their countenances as they looked me in the eye; and any attempt to paint the scene which then presented itself, or portray their malice and enmity, would be vain. I perspired exceedingly, my clothes becoming as wet as if I had been taken out of the river. I felt excessive pain and was in the greatest distress for some time. I cannot even look back on the scene without feelings of horror; yet by it I learned the power of the adversary, his enmity against the servants of God, and got some understanding of the invisible world. We distinctly heard those spirits talk and express their wrath and hellish designs against us. However, the Lord delivered us from them, and blessed us exceedingly that day."

Elder Hyde's description of this event is as follows:

"Every circumstance that occurred at that scene of devils is just as fresh in my recollection at this moment as it was at the moment of its occurrence, and will ever remain so. After you [Heber C. Kimball] were overcome by them and had fallen, their awful rush upon me with knives, threats, imprecations and hellish grins, amply convinced me that they were no friends of mine. While you were apparently senseless and lifeless on the floor and upon the bed (after we had laid you there), I stood between you and the devils and fought them and contended with them face to face, until they began to diminish in number and to retreat from the room. The last imp that left turned around to



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as he was going out and said, as if to apologize, and appease my determined opposition to them, 'I never said anything against you!' I replied to him thus: 'It matters not to me whether you have or have not; you are a liar from the beginning! In the name of Jesus Christ, depart!' He immediately left, and the room was clear. That closed the scene of devils for that time.

"Years later, narrating the experience of that awful morning to the Prophet Joseph, Heber asked him what it all meant, and whether there was anything wrong with him that he should have such a manifestation.

"No. Brother Heber," he replied, 'at that time you were nigh unto the Lord; there was only a veil between you and Him, but you could not see Him. When I heard of it, it gave me great joy, for I then knew that the work of God had taken root in that land. It was this that caused the devil to make a struggle to kill you.'

"Joseph then related some of his own experiences, in many contests he had had with the evil one, and said: 'The nearer a person approaches the Lord, a greater power will be manifested by the adversary to prevent the accomplishment of His purposes.'" (Orson F. Whitney, *Life of Heber C. Kimball*, 1888 edition, pp. 144-146.)

It is not possible to minimize to the mind of one who has had such an experience as did Heber C. Kimball and Orson Hyde, the terribleness of that experience. Nor could one who has had a similar encounter with evil spirits be influenced into thinking that a person can pass over lightly the actual existence and nature of the devil and those who follow him. As Heber C. Kimball remarked, "I cannot even look back on the scene without feelings of horror."

(To be continued)

BY THE SAME TOKEN

BY EMILY COOK DEAVER

One may forgive
But rarely forgets
An unkind word
Carelessly spoken;
Yet often a smile,
A loving look,
Will mend the heart
That's been broken.

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FAMILY UNITY

● Joseph Smith was the Prophet by whom the Lord God restored the gospel of salvation. This includes the authority to officiate in the ordinances which indicate to God our willingness to accept and abide in his doctrine. It also includes the correction of errors which had crept into the doctrines of Christianity. To do this the Prophet pointed out the truth; and, usually, the errors thus made self-evident perished in the minds of the believer; for example:

To accept the teachings of Jesus Christ one must, with contrite heart and determination to serve, be immersed in water. Immediately the various forms of baptism in existence are exposed as wrong, therefore pouring, sprinkling, and kindred forms are eliminated by the believers in the Church.

Among the errors which had been taught for many centuries was the relative unimportance of marriage as an enduring relationship. Men and women married for life, until death dissolved the union. This being the established belief, it followed that there was believed to be no family relationship after death.

Eternity was a single state of being. It is a fact that people were encouraged to withdraw from the world and take vows of celibacy.

One of the greatest services rendered by Joseph Smith the Prophet was to correct this idea. Men and women were to be married for eternity by the power of the priesthood. So important is this covenant between a man and a woman that the highest stage of the life in eternity—dwelling in the presence of God, sharing his glory, and using his power—is reserved for those who enter the covenant of eternal marriage. Accompanying this is the solemn warning that the gate is strait, that it is difficult, confined, and further that few there be that find it. The revelation of this truth to the Latter-day Saints (D&C 131) in 1843 was one of the factors which gave the Saints the courage to build the Nauvoo Temple.

Today the times have changed. The tempo of living has accelerated so much that only great determination exercised by parents keeps the home and its members united and working together.



MELCHIZEDEK PRIESTHOOD

Family Home Evening is a program prepared by the Church to help to revive the unity of the family. Father is expected to gather his family and teach members the true principles of salvation, to counsel with the children, to teach them correct principles, to answer their questions. The family evening handbook supplies material for this teaching. Its consistent and constant use will insure a well-balanced presentation of family life in relation to the gospel.

Corollary with this is the program of beginning the A, B, C of genealogical research. This work involves the preparation of, and delivery to the Genealogical Society, family group sheets for three generations:

1. As parents of one's children
2. As a child in the family of one's parents
3. One's parents as children of their parents

This is done for both husband and wife. Thus a total of seven sheets is turned in.

It is true that there will be duplication. The Genealogical Society will take care of that situation.

It is important that each person take part in this effort. By so doing his interest in his dead kindred will be quickened. The spirit of Elijah will enter into his being, and he will know the sweet joy reserved for those who obey Elijah's injunction that "the hearts of the children shall turn to their fathers," that the world will not be wasted at Christ's coming. (See Joseph Smith 2:38-39.)

It is interesting to notice that in the kingdom of our God the whole world could be wasted at his coming unless the families are sealed back to Adam. Obtaining the sealing and experiencing its joy was one of the great causes of rejoicing of the people of Nauvoo. Today it is a marvelous experience to those who participate.

At the family night meeting, much of this can be explained and adopted as a part of the evening's program. Once accomplished it will place the family in position to take the next step to the next generation in the direction of Adam as the first parent. This alone is worth the effort.

THE PRESIDING B

Richard Alan Mills was born April 22, 1950, in Salt Lake City, Utah, the son of Joseph L. and Katherine F. Mills. He attended East Mill Creek Elementary School and Wasatch Junior High School and is now a student at Skyline High School. He is interested in science and math and wants to get his PhD in engineering.

Richard became an Eagle Scout at the age of 13 and is also a member of the Order of the Arrow.



This I believe

BY RICHARD ALAN MILLS

● I would like to tell a story I heard once in Primary. It was about a Latter-day Saint man who was at a convention. In one of the final sessions of the convention, the chairman called for some men to tell what they believed in ten minutes or less. This Latter-day Saint was one of those asked to tell what he believed. When it was his turn to speak, he stood up and recited the Articles of Faith. The people at the convention were amazed. I know the Articles of Faith are true, and these short sentences give a very good description of the beliefs of the Church.

Robert Perry Bettinger was born in Los Angeles, California, on August 11, 1946, where he resided until his family moved to Pasadena. He attended Los Angeles High School and was graduated from Pasadena High School in 1964.

Robert was baptized in March 1964 and is a member of Pasadena Ward, Pasadena Stake, where he is a priest and serves as a Sunday School teacher. He is looking forward to being called on a mission.



This I believe

BY ROBERT PERRY BETTINGER

● In March 1964 I made the most important decision of my life. I was baptized at the hands of the missionaries into The Church of Jesus Christ of Latter-day Saints. The gospel seemed to have a familiar ring. It seemed as though I had heard it before. Some would say that I was converted to the teachings of Jesus Christ; however, this is not so. For how could

The word "believe," as defined by *Webster's Seventh New Collegiate Dictionary*, means that you have firm religious faith. As a member of this Church, I feel that the one thing we as members believe in most is that this is the true and only true Church. Although members of other churches believe that their churches are true, we as Latter-day Saints seem to have more enthusiasm about our Church and its organization. As youth in this Church we have been taught to believe in direct revelation. Almost no other church believes this. By direct revelation we receive guidance from our Heavenly Father. Although our prophet, President David O. McKay, receives revelations concerning the Church as a whole, we as members can receive revelations in helping us do our job more effectively.

I also believe that there are three members of the Godhead, not one as many churches believe. In connection with this, I believe that each member of the Godhead has something very important to do to help me better fulfil my life's mission. I believe that Christ is the Son of God and my Elder Brother. I believe he was crucified in my behalf. I know he is the ruler of this earth and has appeared to our prophets in these latter days. Also, the Holy Ghost, the right to

a person be converted to believe one certain way when he already believes that way? I found the gospel and my own beliefs compatible.

What is God like? Who is he? Is he something so large as to fill the universe and yet so small as to be in one's heart at the same time? Or is he a Supreme Being who created man in his own image? After all, if man is low (as some churches teach), but at the same time he is the highest form of intelligence upon the earth, it would be logical that God out of his love and mercy would want his children to be like him and look like him. I believe that God is a just, loving, and merciful God. He gave us attributes which, if developed correctly, will help us to become perfect as our Heavenly Father. After all, his Son commanded us: "Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matt. 5:48.) He would not give us a commandment that he knew was impossible for us to keep.

I believe that if there was revelation at the time the Bible was being written, there can be revelation

ISHOPRIC'S PAGE

whose companionship I received when I was confirmed, has helped me continually from going astray. I also know that without my morning and evening prayers I would not be as active in the Church as I am.

I believe that during this life I have free agency, and I am here to be tested. I also believe that I am here to complete a special mission. I do not know what this mission is, but I should continue to prepare in education and religion until I find out.

I believe that I, as a teacher, hold all the powers and keys necessary for my duties. I also know that I received these powers from a man holding the keys and power to perform such ordinances.

I believe that children are to be baptized at the age of eight, and I also believe that we must be completely immersed instead of just sprinkled. I, with the rest of the members of the Church, believe when we commit sins after baptism, we can be forgiven by using the principle of repentance.

I believe that through the Bible and the Book of Mormon, we are able to get a true understanding of the gospel. We also have the Doctrine and Covenants and the Pearl of Great Price to help us get a fuller understanding of the Church.

today. Or is God a changeable God? If he were, he would cease to be God. If miracles were performed in the time of Jesus, why can't they be performed today? After all, Jesus did say that man can do greater things in his name.

The next principle of the gospel which came into the spotlight was who Jesus of Nazareth really is. Again, I found no conflict between the gospel and my own beliefs. I am thankful to my Heavenly Father that he made it possible for his children to return to his presence in the celestial kingdom. How wonderful it is to have the principle of repentance! All this has been made possible through the atoning sacrifice of this meek and lowly Jesus. It is truly wonderful to know that we were with our Elder Brother as well as our Father in heaven at that great council of spirits, where we sustained our Elder Brother as the Redeemer of the world, where we accepted Jehovah's plan of salvation reaffirming our free agency.

Often people think of religion as going to church on Sunday and forgetting about Christ until next

I believe that the Church we belong to is the true Church that was once upon the earth and has been restored through Joseph Smith. We are members in the same type of organization as previously existed, with a prophet over us. He is aided by Apostles, seventies, teachers, deacons, etc.

I believe in the missionary program. I know that this program is an inspired one and that the missionaries in the field are blessed greatly. I hope and pray that in five years I might be one of these young men.

I believe that in the last days Christ will return to the earth. But before he comes the missionary program will have expanded until everyone has had a chance to receive this marvelous gospel. I also believe that when Christ does come to earth again, there will be peace and harmony with little or no temptation.

I would like to close by saying that everything I have written I know to be true without a doubt. I know that President David O. McKay is the true and living prophet of God. I would like to thank my teachers, parents, and the bishopric for helping me grow and understand our religion and the principles of our gospel which my Heavenly Father would like me to know.

Sunday. On the contrary, I believe that religion is an everyday affair, a way of life. How comforting it is to know the truth and the answers to life's greatest questions. I believe that anything good has been influenced by God. Anything good is part of the gospel of Jesus Christ. Joseph Smith said, "If there is anything . . . of good report or praiseworthy, we seek after these things." (Thirteenth article of faith.)

When one has the truth, he should not be afraid to test it under any circumstance because the truth will ultimately triumph. This is why I also feel that there is no real conflict between science and religion.

Whenever I've attended a wedding out of the temple, the words "until death do you part" have hit me between the eyes. I pray that Heavenly Father will bless me with the wisdom to choose a handmaid to be sealed to me for all time and eternity in the house of the Lord. I feel that if two people are really in love, they will want to be with each other not only in this life but also in the life to come. It truly humbles me to know (Continued on page 821)

12



LUNCH

TODAY'S FAMILY

● We can take it with us. Lunch that is. Thousands of individuals carry food with them to work, to school, or to play. It can arrive at its destination crisp, fresh, and appetizing, or wilted, warm, and uneatable. This all depends on whether the packer is a loving mother who cares or a careless mother without thought.

The best way I know of testing your ability as a lunch packer is to put up a lunch as you usually would, then set it aside under the same conditions of heat and humidity as your child or husband would keep his lunch bag. At noon take your packed lunch and sit down at the kitchen table and eat it. It is possible for this food to be delicious and appetizing, but it is also possible for it to be a moist mass or a dried-out unsavory mess. As one mother once said, "I hate the children ever to forget their lunches because my waste-not upbringing dictates that I eat it, and I just can't make myself." Another mother, so different in her standards, lived by the rule, "I will not serve anyone anything to eat that I do not relish myself. I will not handle food and prepare it for others except in the way I would want them to do it for me." Although \$900,000,000 will be spent this year in the United States on the school lunch program, many mothers will still put up lunches.

These lunches must be just as nutritious as the school ones.

We live in such a golden age. We have plastic wraps, heavily waxed paper, sandwich bags that can be tightly sealed, and yards of aluminum foil. Even if your family will not be bothered with a permanent lunch box, fresh brown bags can be bought at about one cent each. Gone are the days of newspaper wrap or of using the same paper bag time and time again. The next time you go to the supermarket walk slowly down the aisle storing the different food wraps. Years ago sparsely waxed paper and coarse, sieve-like paper napkins were the only products. Now man's ingenuity has given us a multiple choice. Color and texture make lunch wrapping a joy.

Make your lunch box pass this quiz 100 percent: Does it look good, does it taste good, and does it supply one-third of your child's daily food needs?

Packing a lunch for Dad, for teenage Sue, for Joe with a bottomless appetite, and for the primer tot presents different problems, but all must pass the above test. There is a basic pattern for a nutritious lunch: sandwiches, raw vegetables, fruit, and milk. But add your imagination and let the lunch you put up become the envy of the lunchroom crowd.

Dad likes pumpernickel or whole

wheat bread with a good substantial filling; Sue, who is diet conscious, orders paper-thin slices of bread with a low calorie filling; and Joe says to leave the crusts on his sandwiches and fill the bread with thick slices of meat or cheese. Tiny Jane, who is going to school all day long for the first time this year, needs to be coaxed to eat her sandwich by cutting the bread in different shapes. Her eyes will open wide with pleasure if she unwraps an animal cutout sandwich spread with a mixture of peanut butter and dates and lightly sprinkled with brown sugar. Another good primer pleaser is to use both brown and white bread. Use tiny animal, Christmas tree, star, heart shaped cookie cutters to make the cutouts and spread the bread well with butter. Cover the crusts and edges of the bread with butter and somehow the centers will take care of themselves.

A Thermos bottle should always be carried with each lunch. Depending upon the time of year, it could contain cold fresh milk, orange juice, cranberry juice, punch, hot Postum made with milk, hot cocoa, spiced hot tomato juice, or soup. The cold drinks should start with ice in the Thermos, and the hot drinks should be poured into a Thermos that has been heated by letting scalding hot water stand in it before filling it with the hot



FLORENCE B. PINNOCK, EDITOR

drink. Crisp celery, carrot sticks, and lettuce are kept that way by storing them in airtight plastic bags. Plastic pill bottles are excellent containers for olives, pickles, and relishes, since there will be no leak. Nuts and dried fruits such as raisins, apples, prunes, and apricots are a nutritious addition to any noontime meal.

Every lunch should contain fresh fruit. "An apple a day helps diminish that tooth decay"; a peach, pear, or banana will all help fill a part of our basic daily food needs plus add a delicious ending to the lunch. Graham crackers put together with a butter frosting are good for the dessert. Cooney, soft cakes are hard to carry, but a cupcake cut in half and the top frosting turned upside down onto the cake is easy to wrap and carry. A second-grader will think he has dined on ambrosia if a piece of specially wrapped chocolate coin candy is found in the very bottom of his sack. The surprise element is important. It is easy to get into a deep rut when preparing sack lunches. Use your ingenuity; celebrate each special occasion with a surprise. Heart-shaped cookies, a piece of cake molded to look like a tiny pumpkin, a gingerbread man, a sugar bell, four or five strawberries in January, a hard-cooked egg with a message written on the shell, a personal note of "I love

you" from Mother wrapped with the cookies, a little meat pie, a leg of chicken, some candy Easter eggs all add up to the thought, "Someone really cares for me."

Two Dozen and Two Sandwiches at Their Best

1. Two thin slices of corned beef put together with horseradish on whole wheat bread.
2. White bread spread with butter, two thin slices of roast veal with slices of apple in between.
3. Thin white bread spread with mayonnaise butter topped with thin slices of chicken and slices of cucumber, seasoned with salt and pepper.
4. Ground baked ham mixed with mashed baked beans and moistened with mayonnaise.
5. Crisp bacon bits, minced onion, chopped celery, mashed baked beans on whole wheat toast.
6. Grated carrot, hard cooked egg, chopped peanuts moistened with salad dressing spread on brown bread.
7. Drained cottage cheese, chopped green pepper, minced onion, chopped celery slightly moistened with mayonnaise. Good on rye bread.
8. Peanut butter mixed with chopped dates and grated orange peel and moistened with salad dressing.

9. Peanut butter, drained pineapple, grated carrots, and coconut, slightly moistened with salad dressing.

10. Cream cheese, finely chopped green pepper, chopped pimiento, minced parsley, mayonnaise on thin slices of pumpnickel bread.

11. Deviled ham, diced celery moistened with chili sauce.

12. Cream cheese, grated orange peel, chopped nuts, and a little orange juice to moisten.

13. Finely shredded cabbage, finely chopped onion, chili sauce, and ground ham on rye bread.

14. Hamburger buns spread with mayonnaise, then with deviled ham, topped with a tomato slice and a thin slice of cheddar cheese.

15. Wiener bun spread with a mixture of tuna fish, finely chopped hard-cooked egg, chopped olives, minced onion, and green pepper moistened with mayonnaise.

16. English muffin spread with a mixture of ground cooked ham, chopped green pepper, and chopped onion, seasoned with Worcestershire sauce, celery seed, prepared mustard, and moistened with mayonnaise.

17. Whole wheat bread spread with softened butter and the following mixture: crunchy style peanut butter, crisp bacon, finely minced apple, moistened with a little applesauce.

(Continued on following page)

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(Continued from preceding page)

18. White enriched bread spread with a mixture of tuna, sliced stuffed olives, grated onion, dash pepper, lemon juice, and moistened with mayonnaise.

19. Whole wheat bread spread with a mixture of hard-cooked eggs finely chopped, prepared mustard, chopped sweet pickle, chopped parsley, minced onion, moistened with salad dressing.

20. Rye bread spread with equal parts of salmon and avocado mashed together, chopped celery, and mayonnaise.

21. Whole wheat bread spread with a mixture of cream cheese and crisped chipped beef and moistened with horseradish, Worcestershire sauce, and enough cream for spreading.

22. Pumppernickel bread spread with a mixture of drained sardines mashed with an equal amount of chopped hard-cooked egg and moistened with lemon juice and mayonnaise.

23. Nut bread spread with 1 small banana mashed into $\frac{1}{2}$ cup peanut butter, a little lemon juice added, and sprinkled with powdered sugar.

24. Herb bread: drain and mash tuna and add drained, chopped mustard pickle and blend with a small amount of mayonnaise.

25. Whole wheat bread spread with 1 cup mashed salmon to which has been added chopped cucumber and mayonnaise seasoned with horseradish to moisten. Water-cress is good with this.

26. Thin slices of pumppernickel bread spread with this cheese spread: 1 stick butter, 1 teaspoon grated onion, $\frac{1}{2}$ teaspoon paprika, and 1 cup grated Parmesan cheese. This sandwich is good with a chicken drumstick.

Orange Applesauce Bread

2 tablespoons butter
1 egg
 $\frac{3}{4}$ cup sugar
1 teaspoon baking powder
1 teaspoon salt
2 cups flour
 $\frac{1}{2}$ teaspoon soda
1 cup applesauce
Rind of one orange
2 tablespoons orange juice
1 teaspoon vanilla
1 cup nuts

Cream the butter and sugar together. Beat in the egg. Add the soda to the applesauce and add alternately with the flour, baking powder, and salt. Add the other ingredients and beat for 1 minute. Bake in loaf pan for about one hour at 350 degrees F.

Date Graham Drops

$\frac{3}{4}$ cup butter or margarine
1 cup dark brown sugar
 $\frac{1}{2}$ cup white sugar
2 eggs
2 cups white flour
1 cup graham flour
1 teaspoon soda
 $\frac{1}{2}$ teaspoon baking powder
 $\frac{1}{2}$ teaspoon salt
1 teaspoon grated lemon rind
1 teaspoon grated orange rind
2 teaspoons vanilla
1 cup chopped dates
1 cup chopped walnuts

Cream the butter and the sugar together, add the eggs, and beat until light. Sift the dry ingredients together and add to the first mixture. Add the lemon and orange rind, vanilla, and dates. If the batter is not of a drop consistency, add a little hot water. Beat for 3 minutes until the dates are thoroughly blended in. Fold in the nuts. Bake at 375 degrees F. until slightly browned.

Fruited Cookies (moist, keep well)

1 cup butter or margarine
 $\frac{1}{2}$ cup granulated sugar
1 cup brown sugar
2 eggs
4 cups sifted flour
1 teaspoon baking powder
1 teaspoon salt
1 teaspoon soda
 $\frac{1}{2}$ cups chopped walnuts
1 cup coconut
1 large can fruit cocktail
1 tablespoon grated orange peel
2 teaspoons vanilla

Drain the fruit cocktail, reserving the syrup. Cream the butter, sugar, eggs, and vanilla until fluffy. Sift together the dry ingredients; add alternately with $\frac{3}{4}$ cup of the reserved syrup. Stir in the nuts, orange peel, coconut, and fruit cocktail. Drop from a teaspoon onto a greased cookie sheet. Bake at 375 degrees F. for about 10 minutes or until cooked. Makes from 80 to 90 cookies.



FIND THE REASON FOR POOR MARKS

BY BLANCHE CAMPBELL

● When your child brings home a report card of low grades, don't lose your temper and punish him for his failure. This is not the way to cope intelligently with this problem. This is not the time to punish the child. Reprimanding the teacher will not help, either.

When the child has formerly done well, the wise parent will look for the reason behind the failure before he blames, criticizes, punishes, or ridicules.

Pay a visit to his teacher when she can conveniently spend some time with you. Be sure your attitude is all that it should be when you call on her. Show her that you want to cooperate with her in helping your child improve his grades.

Sometimes it is hard for a parent to see his child as other people see him. But for his sake you must look at him as objectively and unemotionally as possible. You will find that his teacher can help you in finding out the reason behind the poor marks. Remember that she has had wide experience with children. And during school hours she learns very much about each child. In many cases she may be able to tell you what is wrong immediately.

Sometimes children, like plants, develop unevenly. When this is the case, the child may make poor marks for a while, but he soon picks up and makes his normal rate of progress.

Or again, a child's grades may slip because of his health. It may be his sight or hearing. Children's bodies change rapidly, and a child

who was normal in all respects can develop a bodily disorder a few months later. That is why physical checkups are so important. And if poor health is the cause of poor marks, correcting physical handicaps will help correct marks.

But don't stop just because you don't find anything physically wrong. Maybe it is a mental rather than a physical disturbance. The child may feel neglected. Tension among grown-ups may cause him to feel an anxiety, fear, jealousy, worry, or a sense of insecurity. Whatever the cause it must be removed.

If the child is old enough, discuss with him causes and remedies for what is affecting his work. Sometimes children fail when you expect too much of them. Ralph was such a case. He was thirteen and a student in junior high school. He was "getting by" in most of his studies but failing consistently in mathematics. His teacher had tried helping him after school, and he had doubled up on home study, but in spite of it all he kept failing.

A special test had previously shown that Ralph had a very high rating in general intelligence. A physical examination ruled out eye, ear, and other physical defects. There simply was no apparent reason that Ralph should fail mathematics or any other subject.

The next step was to look for some emotional disturbance. In this case it was found that Ralph's father was very determined that his son would be "smart" and par-

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ticularly shine in mathematics. He was anxious for his son to get ahead in life, and he believed that if a boy were sharp in arithmetic, he would have no trouble in any profession or business he might wish to go into.

He was so overanxious for his son to get ahead that he stood over the boy and pounded math into his head. He even went so far that he had a ruler in his hand and struck the boy over the knuckles every time he couldn't answer quickly enough.

This developed intense fear in Ralph regarding his father. And whenever he tried to study math, in school or out, the fears and tensions took hold, and the emotion blocked his thinking power. This was explained to both father and son. The father had no intention of making it hard for his son. When he realized that he was the cause of the problem, he had the good sense to back out and leave the teaching of math to the schools. In a short time he was really gratified, for Ralph was bringing home the kind of grades that he should have been earning.

No matter how intelligent he is, any child who holds an intense fear of his parents or teachers will have trouble with school subjects or will develop behavior problems.

Promise of reward is a better stimulation toward improvement than punishment. But when you use this method to achieve better marks, it is wise to remember that if you offer your child his heart's desire if he gets all A's, he may feel tempted to cheat to attain it or overwork himself. Instead, make the reward for real effort and steady improvement and not for high marks alone.

When a child fails because he is not developing mentally as rapidly as other children in his group and he must repeat a grade, this is not the time to reprimand him. The wise parent will swallow his pride and show the child by his attitude that he does understand. This keeps the child from becoming discouraged and from feeling inferior. And when he knows that his parents and his teachers are on his side, helping all the way, he will give his very best efforts, which is, after all, what a parent should expect from a child.



HOME, SWEET HOME

● Just for fun and togetherness let's make a batch of the smoothest, most velvety, most delicious fudge you have ever tasted. Fifteen minutes before the family hour begins, make this easy fudge. All you need is water, sugar, chocolate, butter, and a few nuts, if desired. After it is cooked to a soft ball stage, quickly pour it on a buttered slab of marble or onto a large buttered platter. Let it stand to cool while you have your family hour lesson. Then let each member of the family take turns beating until it forms a creamy fudge. Mold it into four slim rolls, cut in pieces, and enjoy.

VELVETY FUDGE

- 4 cups sugar
- 2 cups water
- $\frac{1}{2}$ pound butter
- 2 squares bitter chocolate

Add the butter and the chocolate to the boiling water. Bring to a boil and add the sugar gradually, stirring to dissolve. Cover pan and boil again; uncover and boil without stirring to soft ball stage. Wipe down the sides of the pan from time to time. When the syrup reaches the soft ball stage, no harder, pour it out on a cold slab and cool to room temperature. Beat and add nuts and vanilla. Mold to form 4 slim rolls. Wrap in wax paper and aluminum foil to store.

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This I Believe

(Continued from page 815)

that our Heavenly Father, out of his love for his children, has provided a way for loved ones to be "one in flesh and spirit" in the life to come.

I believe that God has a great plan of redemption for the house of Israel. As a member of the Yovail Dancers of Pasadena Stake, a seed of love for our brothers was planted firmly in my heart. I am thankful to my stake for sponsoring and providing inspiring leadership for the Yovail project. I am thankful to my Heavenly Father for the great kindred spirit I've developed toward our brothers, the Lamanites and the descendants of Judah. I now have a greater insight into

my responsibility as a Latter-day Saint to share this gospel with all people I come in contact with. There are no other people on earth today with the authority to act in the name of the Lord. How wonderful it is to know that there is a living prophet upon the earth today and that the heavens are opened again in this last great dispensation.

I am thankful to my Heavenly Father for the growing testimony that has been given to me through the Holy Spirit. I now understand why the gospel had a familiar ring, as if I had heard it somewhere before actually hearing it. I now have greater insight into the Savior's words when he said, "My sheep hear my voice, . . ." (John 10:27.)

Saba

(Continued from page 779)

the labors, and the pains of the Jews, and their diligence unto me, in bringing forth salvation unto the Gentiles?" (2 Nephi 29:4.) In addition to the Bible, the individual achievements of a composer like Mendelssohn, a statesman like Disraeli, and a scientist like Einstein make me realize how much talent the Jewish people have given the world."

The rabbi had difficulty concealing his surprise at such a favorable answer.

The instructor continued, "You sir, near the front, I believe you were next."

It was a tall, dignified-looking man with gray hair. "My name is Robert Wirick. I'd like to enter into this particular discussion."

"It's my firm belief that the Jews have a hereditary talent for business that goes all the way back to Judah when he suggested selling his brother Joseph into slavery."

Ruth looked at her husband. He, in turn, watched the "all-knowing" smile appear on his grandfather's face, and suddenly thought of a certain very lean Book of Remembrance. He realized that the immediate fate of his ancestors might well be decided in this classroom.

A murmur had rippled through the class at the visitor's remark, and the instructor wisely acknowledged the bishop, who kindly replied, "I think you may be a little confused on Israelite history, Mr. Wirick. Let me help you by reading the scriptural account of Joseph's reunion with his brothers in the land of Egypt. 'And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I am Joseph your brother, whom ye sold into Egypt.'"

"Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life."

"And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance."

"So now it was not you that sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt." (Gen. 45:4-5, 7-8.)

As the bishop sat down, Jon looked at his grandfather, and it was Jon's turn to smile. The rabbi was definitely confused. He hadn't expected the defense, and it had been done so well and with such kindness that no one's feelings were hurt.

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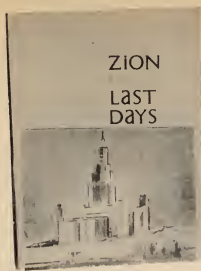
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The instructor again recognized the now vigorously waving hand of Mr. Wirick. "What you say may be true, Bishop, but all of the Jews I've ever known really take over no matter where they go."

Small beads of perspiration started to condense on Jon's upper lip.

Another class member was recognized. It was Ralph McEntyre, a brisk, concise, scholarly young MD. Biblical history was Brother McEntyre's hobby. He opened the small black looseleaf he always carried and addressed the class: "Mr. Wirick has just brought up a very interesting point regarding the Hebrews. However, before we go any further perhaps we should clearly define exactly who and what a Hebrew really is."

Jon thought he detected a slight trace of humor in Brother McEntyre's voice, but the man's expression remained unchanged.

"The name 'Hebrew' comes from the Hebrew word *ibri* (pronounced 'iv-ree'), which combines the prepositional root 'eber' with the suffix 'i' thereby forming a noun.⁸ The first scriptural reference to the word 'Hebrew' occurs in Genesis 10:21 wherein the name 'Eber' was apparently used to identify the region occupied by the people who descended from Shem through his great-grandson Eber. In Numbers 24:24 'Eber' again appears as the name of a place.

"Since we are discussing people and not places, let's examine the genealogy of the man Eber, whom biblical scholars and critics alike agree was the eponymous father of the Hebrews. We find in Genesis: 'These are the generations of Shem: Shem was an hundred years old, and begat Arphaxad two years after the flood:

"And Arphaxad lived five and thirty years, and begat Salah:

"And Salah lived thirty years and begat Eber." (Gen. 11:10, 12, 14.) A little further on in Genesis, Abram (Abraham) the great-grandson of Eber is specifically referred to as 'Abram the Hebrew.' (See *ibid.*, 14:13.) Abraham had Isaac, and Isaac had Jacob, whom the Lord called Israel. The posterity of Jacob's twelve sons were referred to as Israelites; however, the first book of Samuel also

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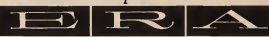
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clearly designates them as Hebrews. (See 1 Sam. 4:5-6, 13:3-4.)

"Undoubtedly Judah and his posterity, the Jews, are Hebrews, but what about Israel's son, Joseph? Genesis records two separate occasions wherein Potiphar's wife referred to Joseph as a Hebrew (see Gen. 39:14, 17), and Pharaoh's butler described Joseph to the ruler of Egypt as follows: 'And there was there with us a young man, an Hebrew, servant to the captain of the guard; and we told him, and he interpreted to us our dreams; to each man according to his dream he did interpret.' (*Ibid.*, 41:12.) Joseph, the Hebrew, had two well-known sons, Ephraim and Manasseh. By a show of hands, how many members of the class are of the tribe of Ephraim?"

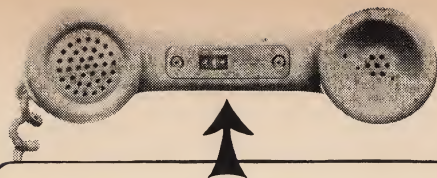
Almost everyone in the class raised his hand. With an engaging sparkle of fun in his eyes, Brother McEntyre turned towards the visitor, "Mr. Wirick, all of these people with their hands up are bona fide Hebrews. Now it's a cinch that you can't lick us, so why not join us?"

Some chuckled and some smiled. Yehonatan ceased to perspire, but now his mother was deeply concerned. One look at the rabbi's face and she knew that these Mormons had seriously shaken him. It would have been bad enough if those responsible were famous theologians, biblical scholars, or masters of the Torah. But to find such understanding among dairy farmers, medical doctors, garage mechanics, and building contractors was inconceivable!

Rabbi Green was distinctly aware that he had just heard a discourse on what every faithful follower of Judaism should know. Most difficult for him to understand was why these Christians would deliberately seek to relate themselves to the Jews when the very connotation usually meant nothing but trouble.

Mr. Wirick temporarily seemed to have lost his enthusiasm and sat very quietly as another class member read from Isaiah: "And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

"The envy also of Ephraim shall



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depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim." (Isa. 11:12-13.)

Something just spoken suddenly brought Mr. Wirick back to life. Without waiting to be called upon, he stood and challenged the group. "I don't know where you folks are getting your scriptures from, but I used to live in a Jewish neighborhood, and I know these people far better than you do. Why, if missionaries ever convert them in large numbers, they'll take over the Mormon Church!"

"Just a minute, please." Brother Ulrich, apparently tempered with a bit of righteous indignation, was now standing. "Mr. Wirick, as a fellow Christian, it seems you may have forgotten something. For the benefit of us all, I would like to read a very enlightening passage of scripture." Opening his Bible, he quickly turned to the verse, and with his slight German accent, meaningfully read: "Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem,

"Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him." (Matt. 2: 1-2.)

As Brother Ulrich finished reading, he looked up and good-naturedly added: "Mr. Wirick, apparently your warning is about two thousand years too late."

The "brothers and sisters" of Yehonatan Green had stood up and been counted.

Rabbi Green was thoroughly stunned. Not even in the uttermost depths of his imagination could he ever have conceived of a situation like this. "Who are the Mormons? What kind of Christians are these who defiantly raise their ensign against the prejudice of centuries, to rest unwavering at the right side of the lion-crested standard of Judah? Who are these noble warriors? By the sword of their voice they have put to flight the bitterness of two millennia, and within my breast they have kindled warm fires.

"What's happening to me? These people are strangers, and yet I know them! They are peculiar, and yet I understand them!

Is it actually possible that the stalwart ox of Ephraim stands emblazoned upon their shields? And if these great souls are but the followers, what must their leader be like?" The rabbi was afraid to answer his own heart, and yet he prayed that the impressions of this moment would never end—"Please don't let this be but the slanted dreams of an old man, please."

As the reality of the classroom slowly returned into focus, the instructor was speaking: "I'm sorry, but I haven't asked if we have any visitors." Jon stood. "I would like my grandfather to introduce himself to the class."

The gentleman took hold of his

BOYS OR GIRLS

BY ETHEL JACOBSON

Little boys

Are squirmy as eels.

Little girls

Are all giggles and squeals.

Boys are marbles,

Dogs, muddy tracks;

Girls are teaspoons,

Doll clothes, jacks.

Here is the thing

About boys and girls:

Boys are all cowlicks,

Girls are all curls.

grandson's helping hand, pulled himself erect, and proudly stated, "I am Rabbi Mordecai Green of Congregation B'nai Yehudah." The bell rang, a prayer was offered, and the lesson was over.

It had been a good Sabbath, and Jon's family retired early. Had the depth of their slumber been less, perhaps they would have heard the restless movements of the rabbi as he quietly pondered over what had just been the strangest day in his life, and then much later, the even fainter sound of his intensely humble prayers. They might have witnessed the transformation of a man—the look of astonishment in his eyes as he arose from his knees; then his spirit suddenly awakened and hungry, fighting off the darkness of erroneous tradition, to finally emerge weary but triumphant into the brilliance of day.

It was past breakfast time, and the rabbi had not yet made his appearance. Sarah became worried.

Jon, sensing his mother's anxiety, quietly invaded the guest room and couldn't help smiling tenderly at what he saw. Rabbi Mordecai

Green, yarmulke on head, was slumbering peacefully with his face resting on an open book. Jon stepped forward to wake his grandfather, then abruptly stopped. Lying open on the floor was the book of Hebrew prose.

Jon paused for a long moment, then picked up the book, and at last knew the secret of the torn and mended page. Written in biblical Hebrew was an old Jewish poet's tragic lament devastatingly uncovering questions that had been buried deep in every Jewish heart since the destruction of Jerusalem: "Am I made of iron? Is my flesh made of steel to bear this burden? I am weary of exile and slavery. I am tired of letting the nations tread me down on all sides. When they jeer at me, 'Where now is the Rock of your salvation? Why does He not stretch out His arm to support you?' I want to hide my face in the earth."¹⁰

Until the rabbi could answer the poet's questions, he didn't want his children to hear them.

With tears in his eyes Jon gently laid the book back onto the floor as he had found it, and then suddenly realized that something had happened here. Why was the rabbi's cherished book of prose lying carelessly on the floor, and what volume possibly could have taken its place in the desk? Silently Jon moved closer. Saba's sleeping head covered all except a corner of the new book, but that exposed corner told Jon that his grandfather need never again hesitate at the soulful cry of the poet, for on the open page of the book one could clearly and unmistakably make out the words: "I, Nephi, having been born of goodly parents, . . .

FOOTNOTES

¹Small skullcap worn indoors by Orthodox and Conservative Jewish males.

²Creed of Maimonides—best known creedal outline of Orthodox Jewish beliefs.

³The "Law"—consisting of Genesis, Exodus, Leviticus, Numbers, and Deuteronomy.

⁴"Ouch."

⁵Hebrew noun meaning gentile or non-Jewish.

⁶A post-funeral mourning service conducted for the dead, and also for those who from thenceforth are to be considered as dead.

⁷Jewish women's auxiliary organization.

⁸The Jewish Encyclopedia.

⁹Sons of Judah.

¹⁰By Benjamin ben Zerah, medieval Jewish poet.

**“HE THAT HATH
MY COMMAND-
MENTS & KEEPETH
THEM, HE IT IS THAT
LOVETH ME & HE
THAT LOVETH ME
SHALL BE LOVED OF
MY FATHER & I WILL
LOVE HIM & WILL
MANIFEST MYSELF
TO HIM”** ERA OF YOUTH

John 14:21.

September 1965

Marion D. Hanks, Editor
Elaine Cannon, Associate Editor

● One of the glorious promises made by Christ to his people shortly before his crucifixion is recorded in John 14:21. This verse, particularly appropriate to the needs of our time and generation, has been chosen as our MIA theme for the coming year. Read again the promise:

"... he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him."

The Savior explained how we may show our love for him: *'He that hath my commandments, and keepeth them, he it is that loveth me.'* (*Idem.*) He also said, *"If ye love me, keep my commandments."* (V. 5.)

There are some appropriate questions young people sometimes ask about God's commandments and their responsibility to obey them. Consider these:

WHY BE OBEDIENT?

BY PRESIDENT MARION D. HANKS



WHAT ARE THE COMMANDMENTS OF GOD?

The ten commandments of Sinai are familiar to all of us. Read them again (and often) in Exodus chapter 20 or Deuteronomy chapter 5. Jesus repeated them in summary for the rich young man (Matt. 18:16-21), and answered the lawyer's challenging questions as the "great commandment" with his masterful declaration:

"... Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

"This is the first and great commandment.

"And the second is like unto it, Thou shalt love thy neighbour as thyself.

"On these two commandments hang all the law and the prophets." (See Matt. 22:35-40.)

Other wonderful restatements of the commandments are found in the Book of Mormon (Mosiah 13:12-24) and the Doctrine and Covenants (59:5-13).

We are commanded to obey the “first principles” of the gospel (D&C 33:10-14), to live wholesomely and righteously, to endure with steadfastness in Christ, having “. . . hope, and a love of God and of all men” (2 Nephi 31:17-21), to pay our tithes and offerings, to give and serve and share. To “have” God’s commandments, we must learn and understand them. This is our sacred responsibility.

ARE NOT GOD’S LAWS TOO RESTRICTIVE, TOO NEGATIVE ?

God’s commandments do set some plain boundaries. But they are more than limitations—they are meant to be lamps unto our feet. They light the paths where we should walk to true happiness and eternal salvation. All of us need direction and instruction, and occasional reproof:

“For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life.” (Prov. 6:23.)

The Apostle Paul finished a summary of the commandments with a wonderful, affirmative challenge:

“. . . and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.” (Rom. 13:9.)

WHAT IF WE IGNORE OR DISOBEY THE COMMANDMENTS ?

In one notable example, it is written that the sinner

“. . . lacketh understanding; he that doeth it destroyeth his own soul.

“A wound and dishonour shall he get; and his reproach shall not be wiped away.” (Prov. 6:32-33.)

The Book of Mormon teaches us that “*wickedness never was happiness*” (Alma 41:10) and that he that “*doeth iniquity, doeth it unto himself.*” (Helaman 14:30.)

Sorrowfully, the blessing we might have had is lost to us if we sin and do not repent, and even the gracious pardon of our Lord to the repentant sinner will not recapture wasted opportunities for service and sharing and learning.

WHAT IS THE RESULT OF OBEDIENCE TO GOD’S COMMANDMENTS ?

Christ’s promise is that we may be assured of his love and the love of our Father, and that he will manifest himself to us. There can never be anything more important than this. Perhaps no one has better described the effects of obedience than did Paul when he wrote to his young friend and brother Timothy:

“Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned.” (1 Tim. 1:5.)

Consider these promises carefully:

A Good Conscience: To feel right with oneself.

Charity out of a Pure Heart: To be genuinely concerned for others . . . to care, to serve, to give, to love. Good conscience leads to such unselfish interest in others, and to

Faith Unfeigned: To truly trust in God and in the fulfilment of his purposes for us.

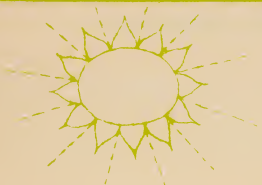
For this mortal life and its complexities, there are no more significant blessings than these, none to be more desired. And all of them have eternal implications, the quality of carry-over. Add to them one other of the sweetest promises of the Lord, and the case for obedience is wonderfully clear:

“. . . let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God, . . .” (D&C 121:45.)

LDS YOUTH TAKE A LOOK AT THE 10 COMM

BY ELAINE CANNON

To strengthen the testimony within me, to assure for my future a way of life that will bring me the fullest joy, the greatest beauties, the highest achievements, the most noble service, this then will I do:



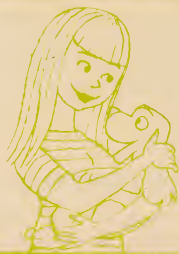
F I shall have no other gods before Him. I shall love the Lord my God with all my heart, might, mind, and strength.



P I shall not make unto me any graven image to bow down before. I shall seek first the kingdom of heaven, knowing full well that then all other things shall be added unto me. I shall keep close to Him always, that I may be guided in the happy way of righteous living.



H I shall honor my father and my mother that my days may be long on the land the Lord hath given unto us. To them who gave me this opportunity for living shall go my sweetest efforts, my dearest thoughts, my most grateful behavior. I shall love them as I know they love me.



K I shall not kill. Neither shall I harm nor in any other way seek revenge. Only kindness and tolerance will I show my enemy, as well as my friend. For love and understanding bring their own reward.

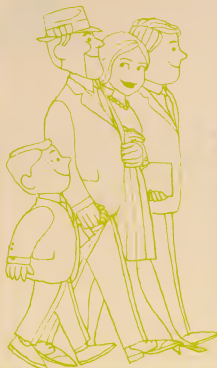


T I shall not commit adultery. My body is my temple, the safeguard of my eternal spirit. It is my most precious possession, and I shall earnestly and consistently treat it so. I shall always be as clean physically, mentally, and spiritually as I know how, that someday I may be worthy of entering the temple of our Lord.

ANDMENTS IN TERMS OF OWN EXPERIENCE



I shall not take the name of the Lord in vain, for the Lord will not hold me guiltless should I do so. Nor will any unclean, blasphemous word fall from my tongue, but my language shall be clean and wholesome.



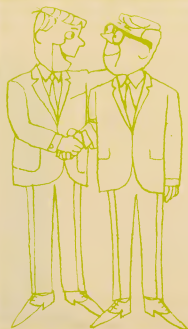
I shall remember the Sabbath day and keep it holy. In six days the Lord made heaven, earth, and sea. On the seventh he rested and blessed the Sabbath day and made it holy. What is holy in the sight of my God shall be holy in my eyes, too. This day I shall renew my covenants, lift my eyes heavenward, strengthen my spirit for the days ahead.



I shall not steal. Not even an idea that is not mine will I claim for my own. I shall remember that I can't hide anything from my God, whose eyes are always upon me. My joy shall come only from that which is rightfully mine.



I shall not bear false witness. I shall deal honestly with my fellowmen and myself. No man is perfect, least of all me. I shall not cast the first stone, but seek to understand the weaknesses of others—as I would have them understand mine.



I shall not covet anything that is my neighbor's. Each has his treasures. Each has his cross to bear. I shall count my blessings, which indeed are many, and be happy in the joy of others.

This then shall I do with the help of my Father in heaven and a determined effort on my own part to live the best, be the best it is within my power to accomplish. May God give me the strength to do so.

THE DROP OUT

VERN W. CALL, DIRECTOR
DEPARTMENT OF PUPIL PERSONNEL
OGDEN CITY SCHOOLS



● Many of the students who drop out of Utah's high schools come through my office on their way out. These boys and girls who have passed up the three R's were recently described by a pamphlet distributed by the Field Enterprises Educational Corporation as "The Three U's . . . Unschooled, Unskilled, Unemployed." My experience with hundreds of these young people over the past few years prompts me to add a fourth "U"—Unhappy.

Thousands of words and scores of books and articles have been written attempting to describe the dropout. Often these descriptions are in direct contradiction to each other; for example: Some of the big metropolitan areas have large centers of slums which produce a certain picture of the dropout as being "the tough knife-wielding kid from the minority group." As we come to understand the problem more clearly, however, we see the dropout as being not too much different from the "stay-in." His intelligence ranges from very low to very high, with the majority about average. His home seems to be about as stable as the usual home in that the parents are usually married, living together, and own their own home.

The dropout differs in that he rarely participates with other students in extracurricular activities and is seldom active in his church. Although the dropouts are difficult to classify and describe, in nearly every case the student on his way out of school is, in his heart, unhappy—unhappy with the school, unhappy with his community, unhappy with his fellow students, unhappy with his church, and extremely unhappy with himself. Sydney J. Harris has stated, "Most of the disappointments of later life could be lightened immeasurably if we could learn—and truly believe—early in life that what we confusedly call 'happiness' is a direction and not a place."

The tragedy of the dropout is that his actions often create a vicious cycle that is very difficult to break. His unhappiness with himself and others causes him either to withdraw from or to strike out at society. Society then further rejects the dropout, causing more unhappiness. Too often students

THE GOAL OF EVERY
LATTER-DAY SAINT
YOUTH SHOULD BE
THE FIVE D'S WHICH
WHEN OBTAINED ASSURE
SATISFACTION AND
HAPPINESS



● DEPENDABLE IN ACTION.

● DETERMINED IN PURPOSE



who are having difficulty at home try to get back at their parents or friends by using school as a whip. It is not unusual for girls to feel that they will at last find the happiness they seek by leaving home and marrying the boy that means so much to them. One of the saddest stories ever told is the girl saying, "I know he doesn't amount to much now, but he'll change after we get married."

Solomon has said, "... therefore get wisdom: and with all thy getting get understanding." (Prov. 4:7.)

It is important for young people to get understanding that educational requirements for any kind of job are higher today than ever before. A high school diploma has been described as a "hunting license" because few employers will pay any attention to a person with less than that. Young people need to get understanding that automation is causing professional and technical jobs to grow by leaps and bounds while the unskilled occupations, which require little training, are diminishing at the same rate. Youth needs to get understanding that happiness comes from a well-lived life which is productive and satisfying. Young people must understand that the development of an adequate vocation which will provide for the needs of a family is second in importance only to the great and sacred question concerning whom they shall marry. Youth needs to understand that "the glory of God is intelligence. . . ." (D&C 93:36) "and if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come." (*Ibid.*, 130:19.) Youth needs to understand that the successful completion of any worthwhile project develops the kind of character for which the world is anxiously awaiting.

The four "U's" wait at the back doors and on the parking lots of the schools for those who choose to leave that way, but the goal of every Latter-day Saint youth should not be the four "U's"—unschooled, unskilled, unemployed, and unhappy—but be the five "D's" which, when attained, assure a life full of satisfaction and happiness:



FOR THE STRENGTH OF YOUTH

LDS STANDARDS

The general officers of the Young Men's and Young Women's Mutual Improvement Associations, together with Brigham Young University and the Church School System and a large group of representative youth of the Church, have prepared an excellent treatise on Latter-day Saint standards and entitled it "For the Strength of Youth," with sub-titles on Dress, Manners, Dating, Dancing, and Clean Living.

We wish to endorse what has been here written, commend all responsible for their efforts, and express the hope that all members of the Church, not only the youth, will familiarize themselves with suggestions herein contained and conform to the regulations set forth.

All rules and regulations, in fact all laws, especially the laws of God, are made for the benefit of the people. It is, of course, of the utmost importance that we become familiar therewith and conform thereto that we may have the blessings which were intended.

Let us never lose sight of the eternal principle enunciated by the Master that while free agency will not be trammelled by our Heavenly Father, conformity to established rules of conduct is a necessary prerequisite to the blessings promised to those who obey and keep his commandments.

We commend the following recommendations to all into whose hands they may come.

The First Presidency

David M. Kay
Hugh B. Brown
Edvard J. Tanner

A group of representative LDS youth, working with MIA and the church schools' leaders, have prepared some recommendations FOR THE STRENGTH OF YOUTH on dress, manners, dating, dancing, and clean living. The First Presidency of the Church has commended the work to all who may hear of it. We know that the choice people who read the *Era of Youth* will want to consider carefully and absorb these suggestions.

• Most people who know anything about The Church of Jesus Christ of Latter-day Saints know that it maintains the highest moral standards. It is up to every member of the Church to uphold this image in every way. How important it is at all times to know how to dress, to act, and to live. To be different from the world in this respect is a privilege rather than a restraint. While these standards are given as a guide, blessings will result only by their daily application.

All LDS youth should know and uphold the following standards.

DRESS

Church standards regarding the appropriateness of dress should be a constant guide to the youth of the Church wherever they are so that they will always be comfortable, knowing they are within the realm of good taste.

It is difficult to make an overall statement concerning modest standards of dress, because modesty cannot be determined by inches or fit since that which looks modest on one person may not be so on another.

Whether youth are at school, attending a Sacrament or other church meeting, dance, athletic, or sports-camp activity, at home or away, church standards require young men and women to be appropriately dressed. Modesty is a protection for the youth of the Church and is one of the



Lord's ways to help them live clean, wholesome lives.

Girls should dress to enhance their natural beauty and femininity. Clothes should be comfortable and attractive without calling attention to a person's body; for example, skirts should be long enough to cover the kneecap, and they should not be too tight fitting. Dresses should not be cut extremely low at the top. Strapless dresses and spaghetti straps are not acceptable on either sun dresses or evening dresses. Few girls or women ever look well in backless or strapless dresses. Such styles often make the figure look ungainly and large, or they show the bony structures of the body.

When at home working in the yard, hiking, traveling to the mountains, camping, or participating in active sports, girls or women may appropriately wear slacks. However, they should not be too tight. Pedal pushers, knee-knockers, bermudas, capris, or any pants which reach just above the knees are acceptable. Of course, those who have been through the temple are expected to wear clothing of appropriate style. Pants for young women are not desirable attire for shopping, at school, in the library, in cafeterias or restaurants. Any apparel that suggests a house robe should not be worn in public but only in one's home or apartment. Tight-fitting sweaters and figure-hugging clothes of any kind are not appropriate LDS dress.

Bathing suits which immodestly expose the body, such as bikinis and those with bare mid-ribs, should never be worn. Swimsuits are fashioned for a particular purpose and should not be worn as casual dress for summer, but should be worn only for swimming. While traveling to and from the beach or swimming pools, young men and women should be fully dressed, or at least their swimming suits should be covered with outer clothing.

It is not appropriate for young men to wear extremely tight-fitting pants. When driving around in cars, working in the yard or elsewhere, they should wear appropriate trousers and shirts. Shorts may be worn during actual participation in active sports. Young men should always dress appropriately for the place and the occasion. For special school or church dances, they should wear a suit with dress shirt and tie, but never tennis shoes or T-shirts. Sports jackets or dressy sweaters are appropriate apparel for the more casual dances.

Shorts or athletic costumes of any kind should not be worn in the chapels of our Church. Wisdom and good judgment should be used in choosing appropriate clothes which are in good taste.

"GRUBBIES" CURLERS HAIR FASHIONS

Girls should always try to look feminine in their dress. They should not dress like boys or try to give a masculine appearance. Dress often determines their actions. "Grubbies" are inappropriate in public for everyone. A "real lady" does not go out in public, to the market, or to shops with her hair in curlers.

Women's hair is much more becoming and flattering in a lovely, natural hairdo. Young men's hair should not be too long. Extreme hair styles are equally poor taste for young men as well as for young women.

GOOD GROOMING

Looking well groomed and immaculately clean are special characteristics which reflect the standards of the Church. Not only should clothes be clean, but nails, skin, and hair should have the



glow of health that bespeaks meticulous care in grooming. Personal cleanliness of body and cleanliness of one's clothing builds morale and a good name. In using makeup, girls should keep in mind that cosmetics are used only to enhance their natural beauty. Excessive use of makeup should be avoided.

Young people should understand propriety in all things—not only how to dance, sing, speak, perform, and participate, but how to conduct themselves like young ladies and gentlemen under any and all circumstances, such as while traveling, sightseeing, using public rest rooms, eating in restaurants, staying in motels or hotels, attending theaters, or attending church meetings and conferences.

Youth should never litter rest rooms, public buildings, or highways with papers, food, or refuse. They should express appreciation for all services wherever or whenever received—for restaurant service, service station help, etc. It is not polite to run in and out of motel or hotel rooms late at night, making a disturbance which keeps other guests awake. It is poor taste to display in public affections for a girl friend or a boy friend. A young lady and a young gentleman will not indulge in loud talk, profanity, or rowdy behavior since it detracts from an otherwise wholesome appearance; neither will they whisper or talk in Church. When attending school, young people who wish to study together should do so in the school library or in places conducive to good study.

Youth group functions should have sponsors or chaperones always present to provide security, guidance, and direction so that all of youth's experiences will be happy ones. It is a mark of consideration and graciousness to express appreciation for the presence and guidance of hosts and chaperones at such functions. They, too,

appreciate thoughtfulness; it makes them feel welcome and wanted.

DATING

To make dating wholesome, purposeful, protected, and really enjoyable experiences for young people, the Church recommends the following safeguards.

There should be no dating before the age of sixteen. Up to this time, social life should be limited to group activities. Variety in dating is desirable. Double dating, triple dating, or group parties build new friendships and enhance the old. It is exciting and fun to trade dances, as this offers the opportunity for more associations and a greater choice of "dating" friends.

All events planned for the regular weekly MIA night are no-date events. Firesides and dances held on other occasions may be date affairs for those over sixteen years of age. Younger members fourteen to sixteen years of age may attend but should come in groups without dates. In such cases the boys and girls should be brought by their leaders or selected parental chaperones, who should remain with the group during the dance or social and return the youth to their homes at the conclusion of the event. Young people twelve to fourteen years of age are not invited to attend these events.

Steady dating during the early dating years should not be practised. If steady dating is carried on in the late teens, regardless of worldwide customs, it should be with full observance of the customs and manners of polite society, moral behavior, and church standards. All dating should be an opportunity to broaden one's circle of friends and companions. The selection of a life's partner can be made more wisely when many associates



are available during courtship.

Necking, petting, intimacies, and improprieties of every kind should not be indulged in at any time in dating or in courtship. Love and affection are precious, and virtue must never be placed in jeopardy.

ACCEPTABLE DANCING

Youth together with their parents, their ward, stake, and priesthood leaders must decide what is of church standard and what is not when a dance is performed. Church standards prohibit dancing that is suggestive or sensual in any way. The dance should not be a grotesque contortion of the body such as shoulder or hip shaking or excessive body jerking. As members of the Church, it is imperative that youth use wisdom in establishing and adhering to church dance standards so that good taste in dance is exemplified. Fad dances should be evaluated in terms of acceptable dance standards.

The following should be observed:

1. *Good Posture*—This is the basis for doing all things well in dancing. If one concentrates on good posture, most fad dances can be danced in a manner which will meet LDS standards.

2. *Dance Positions*—When dancing, young people should avoid crouching, slumping over, trying to do a back bend, or having too close a body contact.

3. *Body Movements*—Members of the Church should be good dancers and not contortionists. Extreme body movements should be avoided, and emphasis should be placed more on styling and clever footwork.

4. *Type of Music*—The kind of music that is played has a definite effect upon the actions of those participating in dance. With this in mind,

those who are called to serve on a dance committee should always review the music suggested for use during the dance. This decision should never be left to a disc jockey or others who may not be familiar with LDS standards.

Young people are selected to serve with executives and leaders on a youth board to decide what is acceptable and in good taste. This youth board helps to discourage undesirable dancing and the use of music that is not in accordance with church standards.

CLEAN LIVING

The admonition of the Church is to uphold the sanctity of the body in accordance with the scriptures and the counsel of the General Authorities of the Church. Bodies are precious temples of the spirit given by the Eternal Father. Keeping this in mind, youth should live in a way that will enhance their purity as well as their personal appearance.

All should lead by contagion and help one another to enjoy the good life. No matter how much one is enjoying himself, he must never forget who he is and how his behavior is making other people feel. Good taste is a modesty of the mind.

The world judges the whole Church by the actions of its youth. The youth of the Church are the finest on the face of the earth. They must live up to their responsibilities as members of The Church of Jesus Christ of Latter-day Saints by being kind, clean, thoughtful, refined, dignified, and obedient. Youth are on their honor to live all of the church standards. Young people like to be trusted and must merit that trust. Young people can have fun while being considerate and loyal to the Church and making its standards an integral, happy part of their lives.



● AFRICA—The very name conjures up associations of primeval forests, of sun-drenched plains, of formidable mountains, and of astonishing forms of animal life. The mind's eye pictures the contrasts of the "Dark Continent"—the mighty African elephant and the tiny Congo Pygmy; the barren, wasted plains and the teeming jungles; equatorial yet snowcapped mountains; and other mysteries of nature which seem to be peculiarly African.

Yes, these are the popular concepts of Africa, and they are true concepts; but what of the other side of life on this mighty continent? What of vast teeming cities built almost literally on gold? What of men who sweat out a living almost two miles underground in the task of blasting out that gold? What of the complex of highways that criss-cross a continent and carry the expensive automobiles that make this population one which is near the top in the number of motor vehicles per head? What of the industries that produce railway locomotives, motor vehicles, steel, and the complicated foodstuffs of our modern civilization? Remember, too, the fishing industries, the canning

"THE CHURCH IS THE SAME IN ALL LANDS AMONG ALL PEOPLE"



industries, etc. These are all facets of the African way of life, and all must be considered in our analysis of South African youth, for, as in any country, our youth are products of their environment, and a boy living in a Cape coastal town may be vastly different from his counterpart in the great mining area known simply as the "Reef."

The average South African owes his ancestry to many lands and many peoples. He speaks, usually, at least two languages, and he is proud to be different, to be South African. He is usually passionately fond of the land and the animals that inhabit it and often resists the march of civilization when it means surrendering more virgin bush country to its demands. Yet, he is not really very different from his foreign cousins, and especially not after acceptance of the gospel and its truths.

But let's take a closer look at the average South African Latter-day Saint youth. He is usually physically well developed, a natural result of the open air life that is so popular here. He loves sports and participates in most of them with enthusiasm, particularly the outdoor ones such as football, swimming, tennis, cricket, etc.

The Church in South Africa is perhaps half as old as the Church in America, and its beginnings are almost within living memory. Still the history of this country is very similar to that of the home of the restored gospel. Our land, too, was colonized by people who fought and died for their religious principles and who passed on to us, their descendants, the knowledge that the Lord very definitely takes an interest in the affairs of men.

Church-organized sport is, however, a fairly recent development and consists mostly of volleyball, basketball, and badminton. For the present, volleyball championships are held at MIA mission-wide youth conference every Easter. Volleyball is particularly well suited to the smaller branches as all members can play, and it can be played out-of-doors when no cultural hall is available.

South Africans have always been susceptible to the cultural aspects of life, but the effect of the MIA program can clearly be seen in the lives of LDS youth. The training received in music, drama, dance, and speech stands them in good stead in their daily lives and, incidentally, converts many young people in the Lord's work. Again, the outstanding event in the cultural calen-



dar is the mission-wide youth conference. Musical plays, roadshows, the Conference Ball, and above all, the conference sessions have won places in the hearts of our youth. *Papa and the Playhouse* last year and *Promised Valley* the year before proved the ability of the young people to participate in the worldwide church program.

The youth of South Africa know that the Church of Jesus Christ is true. For this reason the gospel has become such an integral part of our lives. We join our brothers and sisters all over the world in proclaiming that life has meaning, that man is that he might have joy, and that true joy comes only to those who have been made free by coming to a knowledge of their Heavenly Father and his divine plan for the fulfilment of life. We in this land, unfortunately, see but little of the General Authorities, but we know that they are men of God, and we look to them and to our other leaders for the guidance that is necessary for us to attain celestial exaltation. We feel a close kinship to the youth of the Church in every land and know that they and we have the destiny of nations in our hands. We pray for the strength to do that which we have been taught, to do that which we know is right.

LIVING IN THE WORLD WITHOUT BEING A PART OF THE WORLD

BY DEWITT J. PAUL

● A member of the Church must govern his life by standards not usually required of others.

As an executive of one of the nation's largest financial institutions, I have been on business trips to every state of the Union and to a number of foreign countries. I have been particularly active in the business community of the New York metropolitan area. Adhering to gospel standards has never stood in my way. Quite to the contrary, doing so has been an asset rather than a liability. Moreover, it has not been difficult or embarrassing.

In a world of rather wishy-washy convictions, one who believes in something and lives in accordance with his beliefs is usually admired and respected. I never appreciated this so much as when the chairman of the board of directors of my company one day said to the board members: "I am retiring, and I propose Mr. Paul as my successor. As you know, Mr. Paul is a Mormon. Mormons have rather high standards to live by, and among other things they do not smoke or drink. I have kept an eye on this fellow for many years now, and never once have I seen him make a slip. I recommend him to you as a man of integrity." It was this development that prompted one of my business colleagues to write me in these terms: "Your career should make a good topic for a speech—'How I Became Chairman of the Board without Tasting a Drop.'"

It is my experience that there are a lot of very fine people in the world. Just because they do not have my outlook on life has never given me reason to alienate them through prudish self-righteousness. Perhaps herein lies the secret of "living in the world without being a part of the world."



DeWitt J. Paul was student body president at the University of Utah, served as a missionary, and became affiliated with the Beneficial Finance Company while still a very young man. In 1963 he became chairman of the board of his company, which has more than 1,600 offices in various parts of the world. Brother Paul serves as patriarch to the New Jersey Stake and is active in civic affairs. He and Sister Paul have six children.

Is your entry in for The Improvement Era Youth Writing Competition?

(Lots of intriguing titles have come our way!

Are *you* polishing *yours*?)

Winners Awarded Cash or Scholarships to BYU or Ricks . . . and Now Church College of Hawaii Is In!!

Entries from *outside the mainland USA* can win 5 choice scholarships from CCH—making a total of 18 scholarships, a dozen cash awards, and other prizes available.

And Especially Important! A Chance to Write!

Try your hand (and head) at it! ENTER! TRY! WRITE!

There are four categories: Short story

Researched article

Essay

Poetry

Rules:

Entries must be typewritten on white paper 8½ x 11 inches, double-spaced, on one side of paper only. Entries generally should not exceed 500 words in length, but longer entries up to 1,000 words will be considered for judging and publication if they are especially meritorious.

Entries must be designated by a pen name and *must be accompanied with a sealed envelope containing:*

1. The pen name.
2. The author's actual name, address, telephone number, ward and stake, title of entry, and age.
3. The following statement: "This work is original," signed by the author. (Original means that it is the work of the writer and not something copied from some other source or planned or written by others.)

Participants may submit as many individual entries as they desire.

At the top of the first page of the manuscript the author should write *BYU, Ricks, or Church College of Hawaii* to designate which school he/she would be interested in attending if the entry merits a scholarship award.

To accommodate entries from persons interested in trying for a scholarship to the Church College of Hawaii, the deadline for the contest has been extended to December 31, 1965.

See announcement in July Era of Youth for further details . . . or check your ward bulletin board.

The Last Word

We all hold important positions before God. We are called to build up the Church of God; we are called to build up the kingdom of God; we are called to introduce and maintain the government of God; and God expects it at our hands; and he expects that we shall be true to him and to our priesthood, and true to our calling; and if we are, there are thrones and principalities and powers and dominions, exaltations and increase, worlds without end; and if we are not, there will be sorrow and mourning and lamentation and woe.—President John Taylor



You will never "find" time for anything. If you want time you must make it.—Charles Buxton

Advertising is wonderful. What other medium could picture children going back to school with big smiles on their faces?

Young boy doing homework: "Dad, is waterworks all one word, or do you spell it with a hydrant?"

The path to cheerfulness is to sit up cheerfully and to act and speak as if cheerfulness were already there.—William James

Lots of people think it's all right to go out on a limb because that's where the fruit is.

A loafer is a man who rests before he gets tired.

He who does good for good's sake seeks neither praise nor reward, but he is sure of both in the end.—William Penn

He who cannot bear humility cannot wear honor.

Love alone can determine who is your neighbor.

Nature seems determined to make us work. The less hair we have to comb the more face we have to wash.

As a small boy was preparing for his first day at school, his pleasure in the new lunch box was being spoiled by concern that he would not be able to identify it. His mother had carefully painted his name on the box, but of course, as yet, he could not read. Suddenly his face lighted up, and he exclaimed: "Oh, I won't be using my lunch box until noon, and by then I'll know how to read!"

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